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# Life and Light for Woman.

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A MENDICANT PRIEST, CHINA.

(In fulfilment of a vow to raise a certain sum of money, he has pierced his cheek with a skewer, hoping thereby to excite sympathy and hasten the collection of the amount desired. The beating of the gong announces his approach.)

From "Christian Missions and Social Progress," Vol. I.

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## HEATHEN CONDITIONS IN 1800.

BY MRS. JOSEPH COOK.

WHILE we speak of "Heathen Conditions in 1800," let us remember the advance in Christian conditions since the opening of the century. Previous to the formation of the British and Foreign Bible Society, in 1804, Bibles were almost as scarce in Wales as they now are in Africa. It is heart-rending to read in "Pilkington of Uganda" the eagerness of the natives to obtain copies of some portion of God's Word, and the distance they travel when a fresh invoice of Bibles arrives from England. But we also read that at the beginning of the century in Wales, where the scarcity of Bibles was chiefly felt, "the joy of those who received Bibles amounted to exultation, while the grief of such as could not obtain a copy fell little short of anguish." An incident is told of twelve peasants subscribing together to purchase a copy of the Bible, which each family was to keep a month, and then pass it forward. An old man, the last subscriber, when he found his name at the end of the list, exclaimed with tears, "I may be gone into another world before the Good Book comes to me!" This spiritual destitution led to the formation of the Bible Society, and the prevailing thought was, "If for Wales, why not also for the Empire and the world?"

In St. Paul's Cathedral, London, there is a monument to the memory of its great architect, Sir Christopher Wren, with a Latin inscription, which, freely translated, reads, "If you desire to see a monument to Sir Christopher Wren look around!" The same might be said of the important work done by the Bible Society in changing heathen conditions, which existed at the beginning of the century.

## INDIA.

Twenty years before the first ship bearing American missionaries to India reached Calcutta, the House of Commons had empowered the East India Court of Directors to close India against education and the gospel, and efforts were being made in Parliament to extend the power through another twenty years. Selfish commerce dreaded whatever tended to the elevation of the native races. This is an overwhelming argument against the plea that a nation should be civilized before it is Christianized. India belongs to an ancient civilization. I once heard Narayan Sheshadri tell a cultured London audience that his people were acute metaphysicians and famous scholars at the time the ancestors of those whom he was addressing were savages. But Christianity, and not culture, is the salt that saves a nation from moral putrefaction.



In 1802 the crime of infanticide was prohibited by British law, but within the last fifteen years twelve thousand five hundred and forty-two cases were officially reported, and this number represents only a small proportion of the total.

While polygamy is not very common among the Hindus, yet the code of Manu gives abundant license to a husband in these words: "A barren wife may be superseded by another in the eighth year; she whose children are all dead in the tenth; she who brings forth only daughters in the eleventh; she who speaks unkindly, without delay."



TYPES OF INDIAN DEVOTEES.

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Suttee, the burning of the widow on her husband's funeral pyre, was practiced at the opening of the century and many years after. Within a period of four months in the year 1824 one hundred and fifteen widows were burned alive in the neighborhood of Calcutta. The British Government abolished suttee in 1829, but an intelligent young Hindu said to me in Bombay that, in view of the sufferings of a widow in India, he thought "the practice of suttee more merciful than its prohibition."

Human sacrifices to the Hindu Pantheon of gods was practiced in 1800. We read of an annual offering of one hundred and fifty human sacrifices

in a single province. The country was scoured by emissaries of a certain Hindu queen to seize girls to be offered as sacrifices on the altars of the goddess Kali. In two provinces three thousand girl babies were murdered yearly on Kali's shrine. This horrible slaughter has been abolished by the British Government.

Child marriage was the custom in India at the beginning of the century, and it still exists, although Hindu reformers as well as missionaries are constantly agitating the question of raising the age for the consummation



CHILD MARRIAGE IN INDIA.

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of marriage. The average age of marriage for girls among the Brahmans is between six and seven. Nearly all are married before ten.

Think of the intellectually starved and spiritually barren life of a Hindu woman in 1800. There were no schools for girls then. In order to marry in their caste the Kulin Brahmans succeeded in gaining dozens of wives, many of them young girls. When the aged and generally impecunious husband died these multitudinous wives entered upon the unutterably sad condition of widowhood. Every fifth woman in India is a widow, and a



widow in India is a woman without a career, as re-marriage is not permitted, and the bearing of sons is the only honorable career open to women.

Physical torture as a result of premature marriage; the pains of maternity coming to young girls; subsequent distresses in consequence of this unnatural procedure,—all these woes the women of India suffered without medical relief worthy of the name, for there were no hospitals in 1800, and a high-caste woman could not see a male physician.

#### CHINA.

Although the Portuguese came to China in the first half of the sixteenth century, and the Jesuits gained an entrance in the country about 1580, yet in 1800 China was practically a hermit nation, and the country was closed to foreigners. Dr. Dennis, in his "Foreign Missions After a Century," gives a Chinese version of the Macedonian call, and some of the reasons why we should come over and help them are as follows: "We were a nation before Rome was founded, and before Saul was king in Israel. We are more than one fourth of the human race; for every person in the United States there are nearly seven in China. . . . Thirty-three thousand of us die every day,—sufficient to bury New York in a month, and the entire population of the United States in five years. . . . We have three thousand miles of coast line, and rivers larger than the Mississippi. . . . Our language has forty thousand characters; our literature is older than Moses; our religion than the Jewish Tabernacle; our poetry than that of Homer. . . . Our Chinese religions are Confucianism and Taoism, both of which originated about the sixth century B. C. . . . There is in Confucianism no supreme God, no soul-destroying sin, no mediating sacrifice, no Saviour, no real prayer, no inspiration to righteous living. . . . Taoism is simply the deification of material mysteries and its natural outcome is material idolatry. . . . Our native religions cannot save us, and we are the victims of superstition in a thousand fantastic and tyrannical forms. Sin reigns in China, and we need Him who came to seek and to save that which was lost." Although this eloquent appeal was supposed to be made in the closing decade of the nineteenth century, yet it refers to physical and spiritual conditions existing at the opening of the century.

There is no caste in China as in India, but there is a well-defined distinction between the classes,—a distinction which is based on literary attainments and official position or on age. While a knowledge of Chinese classics is the stepping-stone to advancement in China, yet their *literati* are as ignorant as children in everything relating to Western science, and their knowledge is well called "learned ignorance." The foot-binding of the

Chinese ladies corresponds to the seclusion of the Hindu ladies, and is their badge of ladyhood, as only women of the poorer classes with natural feet work in the fields and do all kinds of manual labor along with the men. This custom cannot be said to have the sanction of the Chinese sages, as it made its appearance about fourteen hundred years after the time of Confucius. It is a badge of respectability, and Dr. Henry thinks that "any persistent attempt on the part of the government to interfere with the practice would probably lead to rebellion." The expulsive power of a supreme affection, to use Dr. Chalmers's phrase, is necessary to induce the silly votaries of fashion to leave their feet as God made them.

Some of the classical teachings as to woman which have been enforced before 1800 and since, are: "Woman has no happiness of her own; she must live and work for man. Her bondage does not end in this world; it is the same in the future world; she belongs to the same husband, and is dependent for her happiness upon the sacrifices offered by her descendants." Here we see the teaching of ancestral worship, which overshadows the whole life of the Chinese, and imposes upon them an annual monetary outlay of more than one hundred and fifty million dollars. The degradation of Chinese women leads to infanticide, especially of girl babies; to suicide to escape unhappy marriage and the tyrannical sway of the dreaded mother-in-law.

#### JAPAN.

Like China, Japan was a hermit nation at the opening of the century. Although this nation belongs to an ancient civilization, and is noted for its artistic development, in morals it deserves the opinion expressed by Neesima that his people's chief vices are "lying and licentiousness." The women of Japan have never suffered the restrictions which have been laid upon their sisters in India and China; nevertheless there is a system of legalized vice in Japan which does not exist in the other countries, and it is no uncommon thing for daughters to be sold to a life of shame to relieve the poverty of parents. The Japanese, who claim to be among the advanced nations, make a distinction between concubinage and polygamy, because the former exists in the royal household. But it belongs to heathen conditions and occasions much domestic unhappiness. The papal Christianity which Xavier brought to Japan in 1549 was repelled, and practically disappeared in the seventeenth century; but even that imperfect form of Christianity had adherents who were willing to be martyred for their religion. A form of suicide, called *hara-kiri*, or disemboweling, was considered a most honorable death by the Japanese at the opening of the century and for years after.

## TURKEY.

Wherever Mohammedanism prevails there we may look for the degradation of woman; and where the harem takes the place of the home, as in Turkey, man suffers a moral deterioration which leads to those mysteries of iniquity St. Paul depicts in the opening chapter of his Epistle of the Romans. The last decade of the century has shown what the "unspeakable Turk" was capable of when the century was in its infancy.

## AFRICA.

This is pre-eminently the *pagan* continent. The term pagan comprises all heathen that do not belong to the great ethnic religions. Six sevenths of the pagans of the entire globe are to be found in Africa. Systematic exploration was undertaken in Africa just about the time that Carey was establishing his mission in India, five years before the opening of the nineteenth century. But, as Dr. Dennis says, "More has been learned of Africa in the past fifty years than has been known before since the creation."

The physical extent of the Dark Continent is colossal; the population is immense. All North America and Europe together would not occupy the same space as the 11,500,000 square miles of this vast continent, and its population of some 200,000,000 is equal to nearly one seventh of the human race.

Idolatry in the sense of the making and worshipping of images was not widely diffused, but what is called fetich worship was universal. And just what is a fetich? Whatever is worshiped in a blind, ignorant, superstitious way. Sometimes it is a charm worn about the neck; sometimes an amulet; again, it may be a skull hung above the door or a rock of fantastic shape at the entrance of an African hut. Fetichism in Africa was closely allied with demon-worship and also a universal faith in witchcraft.

In 1800 innumerable cannibal atrocities were common in Africa. There is a fortified town of one of the Congo tribes where more than two thousand skulls formed the pavement of one gate alone, and there were four such gates leading to the city. The stakes forming the entrenchment around the town were crowned with skulls, largely relics of cannibal practices. We read of the death of a chief into whose grave one hundred men were thrown, having previously been killed. Upon these the chief's body was laid, and over this body were placed a hundred live women, and the grave closed upon them. Mohammedanism, which entered Africa in the seventh century, has gained about one fourth of the inhabitants as adherents to the faith of Islam; but, measured by the standards of the Bible, there is little difference





Rescued Slaves on a British Man-of-War.



Slavery at Zanzibar—A Child Victim.

SOME VICTIMS OF THE EAST COAST SLAVE TRADE.

From "Christian Missions and Social Progress," Vol. I.

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between a fetich worshiper and a Mohammedan polygamist. Two years before and four years after the opening of the present century two great missionary societies were established in Africa—the London Missionary and the Church Missionary societies. The Moravians, those devoted and saintly pioneers in missions, had preceded these societies by more than sixty years, but they at first succumbed to the deadly climate, although now they have established useful missions. Polygamy and slavery have long cursed the Dark Continent, and with the entrance of commerce the drink fiend has come with his desolating presence. And yet such tall, white angels as Robert Moffatt, David Livingstone and the heroes of Uganda, Mackay and Pilkington, will watch over the land dear to them until the “open sore of the world” is healed.

Henry Drummond once came from a religious meeting of men, chiefly students, in which sin-burdened souls had poured confessions of their unholy lives into his ears. This sympathetic, but endlessly sensitive and saintly, man looked so worn and wretched and wan, that his friends inquired if he were ill. “Not physically ill,” he replied, “but heartsick with the tales of sin I have heard. *How can God bear it?*”

And so one feels after making a study of “Heathen Conditions in 1800,” so many centuries after the cross was uplifted on Calvary. If another sacrifice were needed to heal this sin-sick world, who can imagine that our Saviour would hesitate to again give His life as a ransom? The Christian Church has this sacred trust in its keeping, but has very inadequately fulfilled it. The Great Commission in the Gospels has been too often the *Great Omission* in the Churches. Until each individual member of Christ’s body, which is the Church, shall feel responsible for carrying or sending the news of salvation through the Crucified One to those who are perishing from a lack of knowledge, our Lord will be wounded afresh in the house of his friends.

This very inadequate account of Heathen Conditions can be supplemented by the second lecture in Dr. Dennis’s “Christian Missions and Social Progress.” The lecture treats most exhaustively of “The Social Evils of the non-Christian World,” and a recital of the sub-titles would sufficiently illustrate the topic of this article: Intemperance, The Opium Habit, The Gambling Habit, Immoral Vices, Self-torture, Suicide, Idleness and Improvidence, Excessive Pride and Self-exaltation, Polygamy and Concubinage, Adultery and Divorce, Child Marriage and Widowhood, Infanticide, The Traffic in Human Flesh, Slavery, Cannibalism, Human Sacrifices, Cruel Punishments and Torture, Brutality in War, Blood Feuds, Ignorance, Quackery, Witchcraft, Neglect of the Poor and Sick, Oppressive Taxation, Subversion of Legal Rights, Corruption and Bribery, Massacre and Pillage, Idolatry, Superstition, Religious Tyranny and Persecution, Scandalous Lives of Religious Leaders.



## SPAIN.

INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN FOR  
1898-99.

BY MRS. ALICE GORDON GULICK.

THE year 1898-99 will long be remembered in the history of the International Institute. Influences wholly new and strange have molded the lives of the Spanish girls who have now "seen the world." The perfect religious freedom in France has astonished those who have been accustomed all their lives to social ostracism, if not persecution, for their faith. Last week we attended the giving of prizes in the Lycée of Bayonne. The Protestant pastor, a Roman Catholic priest and a Jewish rabbi sat together upon the platform, and in turn gave awards to their pupils. The familiar intercourse with well-educated French Protestants has had a special bearing in forming the opinions of the older girls, who are accustomed to see in Spain only frivolity and fashion in families of corresponding rank.

The home life has been of a higher order than ever before. An attractive garden with shady walks and hidden nooks is a civilizing factor, and improved health on the part of many attest the virtues of "fresh air." A porter's lodge has come into our possession this year, which serves for music rooms and Christian Endeavor evening meetings. The dreary wail of an asthmatic organ and the more lively but equally abhorrent tones of an old piano send out their waves of influence upon the high road, and our poor heads are saved from hours of distress. The Christian Endeavor meetings have sanctified the place. Committees of all kinds, with Miss Barbour at the head, have worked faithfully enough to save a city. The training of Seniors and Juniors alike will be effectual in sending into Spain a small army of earnest workers. Although separated from the public Sunday school of San Sebastian, every Sabbath morning classes assemble with their respective teachers for the study of the International Lessons. There is also daily work in Bible study, which is supposed to cover the whole Bible in the course of study. The Christian Endeavor paper, with its large subscription list, has become an acknowledged necessary "monthly" in evangelical circles. It is a source of continued wonder and satisfaction that the ideas and principles of the Society of Christian Endeavor find such favor in Spain. They are especially adapted to the needs of villages and towns where there are no pastors or even school-teachers. New societies of all classes, old and young, have been formed during the year.

As it has not seemed prudent to send the students to the Institute of San Sebastian, there have been monthly examinations here, and these have served to give the desired stimulus for honest, faithful work. Several who were prepared have gone to their homes, and have passed the examinations successfully in the institutes of the provinces in which they live. In one case the daily paper gave a very flattering report of the examinations, which had been "brilliantes." Marina Rodiguez and Raquel Alonso have safely passed the examinations of the University in the third year of pharmacy, and now only one year more of anxiety is before them and us.

The "reaction" which has followed upon the change of government in Spain has brought the question of education before the people as never before. Señor Pidal proposes to go back a century or so, and mold the young of to-day to the mediæval pattern; and this is a part of the so-called "regeneration" of Spain. One writer in the daily press remarks that so much additional "Religion" and six years of Latin would indicate that the minister intended to make priests of all the young men in Spain. We are assured by friends who study the situation and are able to anticipate the future, that this condition of things cannot last. The present government is not of the people nor for the people.

The following statistics will give the actual condition for 1898-99 of the graduates of the International Institute. The English and other foreign students have not been counted, but only the Spanish girls who have finished a course of study and have received the normal diploma of the Institute or the government degrees.

There have been seventy-two graduates under this classification; of these, fifty-three have taught or are teaching in evangelical schools. The question has been asked if the education of Spanish girls is not practically useless, for they will marry and marry Roman Catholics, and so be lost to the work. Let the following statement answer that question in a very emphatic manner: Of the twenty-eight graduates who have been married five have married pastors; the husbands of five others are teachers or colporteurs; twelve others are members of evangelical churches, leaving six who are not pronounced Protestants. They are what are called in Spain "indiferentes." They would not expect their wives to be other than Protestants, and their children will attend the chapel services with their mothers if desired. That is to say, no one has married a Roman Catholic.

To-day we are exiles in France, but for the best advancement of the interests of the institute we must soon return to Spain. The question of the possibility and the best time of our return depends upon the generous and loving sympathy of our friends in America. God has forced upon our atten-

tion the Spanish-speaking people, not only of Cuba and the Philippines, but the mother country as well. One astounding remark which I frequently heard in my recent tour gave me much food for thought, "How I wish the United States had taken Spain as well as Cuba." We can "take Spain" for Christ if we will. I cannot believe that this land, whose soil has been drenched by the blood of the martyrs, is to be left out of the great plan of salvation. We are here. We represent the churches of the Congregational body of believers, who consider us as their ambassadors. Will you help us? Will you allow us to go on longer with our imperfect appliances for teaching, the poverty-stricken appearance of our otherwise fine schools? Will you give us liberty to enlarge our borders and take advantage of the new openings, and gather in poor but promising students in our various schools? Come and see for yourselves the need, and above all the bright prospects, and then I believe you will long to share in the redemption of a people who, after centuries of oppression on the part of both church and state, are now awake to their physical needs, and above all are influenced by the intellectual progress of the world in this the latter part of the nineteenth century, and claim for Spain the spiritual liberty which has been so long denied.

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## INDIA.

### VALLEYS AND HILLS.

BY MISS EVA M. SWIFT, MADURA, INDIA.

A FRIEND and fellow-worker in India wrote a report of her work and called it "Valleys and Hills," because her experience was as we all find it—sometimes on the mountain tops of hope, and, again, in the deepest valleys of depression. Such is the work, and such is the way we all walk, and the vision of Christ is the enabling for continuance—not the results, nor the promise of it, but the command. There was an awful blaze of sunshine the other day when we went down the Munisâlai to see some pupils. Dark glasses became a necessity for tired eyes in this unblinking glare, but a heavy wind, blowing a gale almost, makes the double umbrella one usually carries quite useless.

Sometimes in the heat and glare and dirt and noise and confusion of the streets, one carries a little longing hope that to-day the woman one is to visit will prove to be intelligent and willing to learn, and, above all, responsive to the teaching from the Word. Such was the feeling with which I started out that day. In the first house I entered I found the pupil of the Bible

woman still very nearly at the same page in her book that she was studying when I saw her last; a young girl with her mind far more upon her jewels and dress than upon her studies, and she is spending weary months in learning to read. She did know more of her Bible lesson than her reading lesson gave promise of, and I had the opportunity to talk with her long and earnestly, and went away hoping that she would wake to earnestness some day ere long.

In the next house a middle-aged, pleasant-looking woman came and sat down by me, evidently pleased to see me. But she assured me she had been ill recently, and had forgotten every single word she had learned. Tamil women often seem to take a real pride in the amount they have forgotten. I found her statement to be quite correct, and it remained for me to decide whether I would permit the Bible woman to begin all over again with a woman who had such great facility in forgetting. But I was touched by her appeal. She showed me a little bazaar on the roadside and said that was her only place, and there in the street noises and amid incessant interruptions she had tried to read, and desired the Bible instruction. It is often amazing to oneself that these poor women will make the smallest effort; but they often cling to the Bible woman when to outward eyes there is but little result from her labors. The story of Lazarus and the rich man gives me a message many of them need,—“Don't neglect ‘Moses and the prophets’ while you still have the opportunity.”

Nearly two hours had passed in these two visits, and there was little to cheer one's heart; but perhaps in the next house it will be better. We turned into a narrow street just off the busy main road and found two young women waiting for us. They were timid and bashful, and to shut out the street rabble the Bible woman closed the door. As soon as the door was closed a crowd of Mohammedan roughs gathered about it, calling out and demanding entrance, beating on the door and using insulting language. I can be perfectly blind and deaf on such occasions, but one of these timid girls was frightened and distressed, and would spring up and wring her hands and cry out: “He will scold me! He will scold me!” I learned at last that she was very much afraid of her brother, who had at first consented to her learning to read, but of late had been ill natured about it, and these rude fellows about the door would bring her brother's anger down upon her. I opened the door and met the rowdy crowd with the quiet inquiry, “What is your business?” “O, we have come to learn, too,” one impudent fellow called out. “Well,” I said, “I think you have come in good time, and I am willing to teach you; but the first lesson I will give you will be in politeness.” And I read them a small lesson on their rowdy conduct, which they



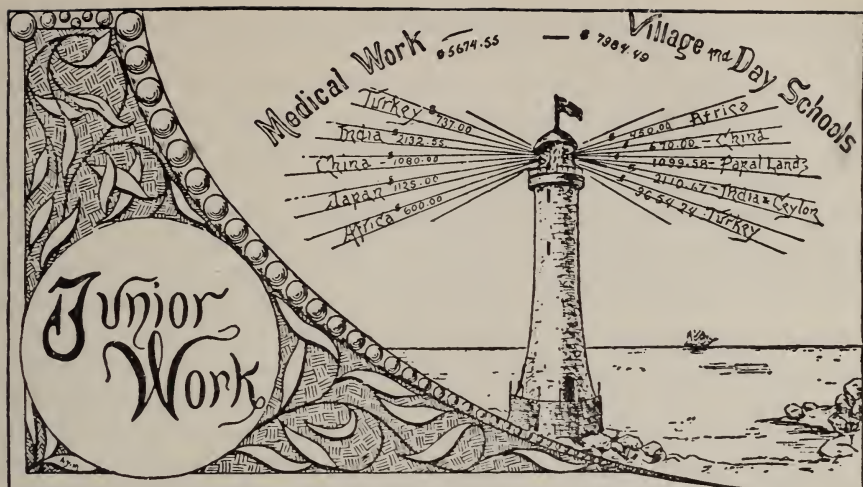
attempted to laugh off; but as most of them were really ashamed or afraid, they gradually fell off and went away, but were all hanging about the corner to see me pass when I came away.

The poor girls inside could hardly be calmed, but I was not willing to leave them until I had shown them that they had no cause to be afraid, and until we had had one quiet talk from the Bible. This I accomplished, and came away, to pass through the gaping crowd of insolent fellows to whom a European is always a spectacle and to whose presence they never get used. "A spectacle to men" is what one always is in these crowded, dirty streets, where nobody seems to have anything to do but to loaf about in the sunshine. Well, after all, was it worth while? Coming home, wearied in body and spirit, the question would come. This is the work and this is the way it must be done, and we may not run away from it because it isn't pleasant.

The next day I sat at my desk hoping to get off a letter which I had just begun, and feeling the weight of all the letters I haven't written during months of illness and weakness. But I heard a baby crying outside, and my heart sank for a moment, for I knew it meant "some one come to see." It proved to be a young Hindu woman with her two children—one of Harriet's pupils. "It has been in my eyes every moment that I must come and take a look at you, for I heard you died and came to life again," was her greeting. Now, this young girl's story is a sad one indeed, and I could only lay aside my writing and talk with her. "Jesus Christ is my only hope and comfort. If it were not for my hope in Him I should be sorrowful indeed," is her testimony. The old story of a man with two wives, and the jealousy and ill treatment and neglect almost to the point of starvation was told again. Yet this woman who, through no fault of her own, is the neglected, ill-treated, inferior wife, has taken hold of Christ, and when I knelt to pray with her I answered my own question. Yes; it is worth while, even if it be only one or two here and there who open their hearts to receive the truth.

The next morning again I stood in the midst of a grief-stricken Christian family, where the husband and father had suddenly been called away. For many years he has been a faithful, good teacher in the North Gate Hindu Girls' School. The wife and children were prostrate with grief, but in the midst of their sobs and tears they kept reminding themselves, "The Lord did it." Jesus has given to many in this land a bright hope that grief cannot change nor tears dim.





- To give light to them that sit in darkness Luke 1:7 -

## AFRICA.

### STORY OF SISIME DUBE.

[Told by herself; translated by L. C. Smith.]

#### A TYPICAL STORY.

I WAS born in a kraal a few miles from Amanzimtote (sweet water) Mission Station. My father and mother and all the people round about were heathen. My father had four wives and many children. We children were very happy playing together with our dolls, which we made out of corncobs or of clay. When we drank beer, we used to go and get our dolls and give them beer, too. Sometimes we would go on drinking till we were quite drunk and silly. I remember one day when I crept into the house with my precious corncob dolly, and took the gourd filled with *amasi* (a sort of clabbered sour milk, which is a great delicacy), and poured out some to feed my doll; but, alas! my father came in and saw my mischief, and whipped me and told me never to touch it again.

But I had to work, too. As soon as I was big enough I had to care for the baby. The baby was tied on my back with a bit of blanket or antelope skin, and I would carry it about all day. If it cried I would shake it up and down and run back and forth with it, patting it with my elbows. Then when the corn was coming up we children used to sit all day in the gardens to drive away the birds, and when it was ripening we had to sit in our little grass

watch houses and scare away the monkeys, who came to steal our food,—the rascals!

On Sundays we were very happy, because some one would come from the mission station to preach to us. At first the service was in a kraal near by, but after a time the owner grew angry and told them not to come there again. So after that the preachers came to our house. We children used to all attend, for we enjoyed seeing all the people together and the preacher in his civilized clothes. They used to teach us children the alphabet, so that we could learn to read our Bibles. But best of all was the singing. One hymn of which I was especially fond was, "Will you go, will you go to heaven?" and often when I was alone I would sing it, and the tears would come into my eyes, I knew not why. But I paid little attention to the words which were spoken. One day my elder sister, Sanaye, disappeared. Finally we heard that she had run away to the missionaries at Amanzimtote, to be taught by them the way of life. My father and brother were in a great rage, and tried to get her away, but she refused to leave Mrs. Ireland; so my brother told her that he would kill her when she did come home. Sanaye stayed on many years with Mrs. Ireland. I wanted to follow her, but was afraid.

When I was twelve or thirteen years old (I cannot tell just how old, for no one noticed what year I was born), I was taken sick, and the words which I had heard so many times came to my mind, and I was filled with terror as I realized that I was sick and might die, and my condemnation was great, as I had heard and not heeded the gospel call. I resolved that if I recovered I would leave my old life, and go where I could be taught how to be saved. God mercifully spared my life, and I quietly took my four fowls and sold them, sending the four shillings which I received to Sanaye, asking her to buy a dress for me. Then I stole away from home to Mrs. Ireland's. Mrs. Ireland had my dress all ready for me, and arrayed in this my first dress I went with Sanaye to Inanda Seminary. My father did not follow me, for he said he had done all in his power to get my sister away from the missionaries and failed, and it was useless to waste his strength on me.

I had not yet really understood what it was to believe. I saw as it were through a mist; but day by day my eyes began to open, for we had many meetings, where the teachers taught us of our sins and our Saviour, and the schoolgirls used to often call us newcomers to go out into the grove or the field to pray. One day I went to a meeting of the class (those preparing for church membership). The leader asked me if I had found the Lord, and I said, "No." "Then," she said, "this meeting is not for you; it is a meeting for Christians." I went out very angry, and cried bitterly. My sister found me and asked me what I was crying for, and I told her I did not know that

any one was ever driven away from a meeting. Then my sister comforted me, and led me away to pray with her. The next Friday I prayed to God very earnestly that he would show me all my sins, and that I might trust him. I was alone in the grove. And God answered my prayer just then. I saw that those things which had seemed sweet and good to me before were hateful in God's sight. I saw how wicked was the hatred and anger which had filled my heart, and my practice of telling lies and deceiving. I saw that God was more real than all else. Faith came into my heart that God would hear and answer prayer. I was very happy, and I told all the girls that I had found the Lord.

I stayed on at Inanda for a year, and learned to read my Bible and make dresses for myself. After a time I was received into the church at Amanzimtote. Now I have come to Umzumbe to school I have been taught many things both about the Bible and the wonderful world in which we live. I know a little English, too, but I cannot speak it nicely or read it well yet.

Now at my home six of us are Christians. Sanaye is living with one of my married brothers, who has a Christian home. She goes about among the kraals teaching and preaching, and many are repenting. When I am at home in vacation I go with her. Sometimes the people are glad to have us come to their homes and listen eagerly; but again they are angry or indifferent, and say: "Many times we have been warned that the judgment day is near, but it has not come yet. We will believe when we see it."

I hate to go into the huts where there is native beer, for the very smell of it is disgusting to me now. I see how God can change our hearts so that that which we once loved becomes hateful. I am very grateful to God for sending the missionaries to this land, and I pray him to keep me ever trusting him.

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## HELPS FOR LEADERS.

THE USE OF MISSIONARY LITERATURE.

BY MISS HELEN S. LATHROP.

LEADERS may find one of the greatest helps for the inspiration and guidance of societies they seek to influence in the use of literature. Current publications in book or magazine form are a source of riches open before us. Libraries offer mines of knowledge to all who will delve therein.

Many a girl who does not join a mission circle because she believes it must be dull and uninteresting, might be attracted by the very name of a book club. We have reading circles whose purpose it is to keep in touch with the fiction of the day; travel clubs for studying the art, geography,



history of many lands; current events clubs, to acquaint us with that which is being done and said and thought. Why not have a missionary reading club? Have missions no geography, history, current events which concern us, no literature to interest and instruct? Read the catalogue of a publishing firm like Fleming Revell Co., and see the material with which one house furnishes us. Look at the monthly and weekly publications of our missionary societies alone, and find out how many young people are reading them. Is not the cry constant in our ears, "We did not know these things?" One cannot be interested in that of which one is ignorant. Read and gain the knowledge which is power.

All societies have their secretaries. If writing gives them life, might not reading give growth? Would not a reader do as much for a missionary society as a writer? Such an officer who would keep in touch with the missionary literature of the day, be ready to suggest books and magazine articles to the members, and bring the supply within their reach, would be an invaluable aid to the society.

Leaders, persuade your young people to read, and to give such extracts or reviews of what they read, that every one hearing them shall wish to be the next to take the book.

Obtain the books by some means. Send to the Woman's Board Library for them. Borrow them if you must, own them if you can. A library is a link to bind your society together. Do not let it rust for want of use. Read your books until they are worn out with honorable service. Study the scene of each one until it becomes a living matter to you, and you can make it real to others.

A society novel interests us, perhaps, because of our knowledge of its ground, our understanding of the possibilities of its plot and character. How much familiarity with locality and history adds to the intelligent enjoyment of books of travel, biography or romance. Are missionary books dull to us because of our ignorance of their heroes and heroines, their motif, meaning, purpose? because of their great distance from our interests in life? If missionary ground, methods, problems were our familiar objects of thought, their literature would be full of fascination to us. To him who has knowledge shall be given interest.

Perhaps, as societies or individuals, we have no time for reading. Time is indeed a rare possession in our day, but a certain portion is still ours to use for what is of importance to us. Physicians, teachers, scientists who found no time to read would make small progress. Is the study of missions the only field in which one can keep abreast of thought, conversant with present conditions without continued systematic study?

## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** The contributions for the month ending September 18th do not show the gain we had hoped for to offset the decrease of last month,—the gain being only \$51.65. The account of contributions for the eleven months of the year shows, aside from the two special gifts before mentioned, a decrease of \$129.68. With the added obligations which we were obliged to assume at the beginning, and the blessing of our efforts in securing an unusually large number of new missionaries, we look forward with anxiety to the report for the remaining month. By the time the magazine reaches its readers the treasurer's books will be closed, and our working time for the year will be over. As we look back over the whole twelve months let us hope that the regrets and failures may not too much outnumber our encouragements and successes.

**THE INTERNATIONAL COUNCIL.** The inhabitants of Boston and vicinity have been privileged to witness what has been denominated in the daily press as the most wonderful religious gathering the world has ever known,—the International Council of Congregational Churches. Certainly all will agree, we think, it has been an experience for a lifetime to stand within the spacious hall at Tremont Temple and see the faces of those of whom one has heard so much, to listen to words of ripe scholarship, and words aflame with devotion to the living Christ and to his truth; to see the vast throng of listeners intent, alert, intensely vibrant to the least expression of fellowship in the Master's cause of peace on earth and good will to men,—responsive to the motto conspicuous above the speakers, "One is your Master, and all ye are brethren." As the grand programme went on day after day, made harmonious and effective by the noiseless and invisible, though perfect machinery, all hearts were filled with thanksgiving for the beautiful faith of the fathers and the incomparable blessings it has brought to their descendants—ourselves.

**THE WOMAN'S SESSION.** The session devoted to the addresses of the three women whose names were upon the programme showed enthusiastic interest in the large company of attentive listeners who crowded Tremont Temple. Dr. Bevan, presiding, gave a graceful introduction to each. Mrs. Armitage, representing the English women, noted the changes which have come within the century enlarging the scope of woman's activity in the



educational and religious world, with no sacrifice of her sympathy and other womanly virtues.

Miss Evans, of Carleton College, connected woman's work especially with evangelization as the prime function of the church rather than edification, urging such a change of emphasis as will exalt the type of Christian experience and culture which at present prevails.

Dr. Grace N. Kimball graphically described the work of women in foreign missions, whether home makers, teachers, evangelists or doctors, drawing from her own large experience and observation, and also giving some telling statistics as she compared what is with what ought to be.

**SOCIAL FUNCTIONS.** It was a happy thought of the Committee of Arrangements to arrange for various excursions to the suburbs of Boston and more distant places of historic interest. It was a pleasant sight morning and afternoon to see the large drag holding seventeen persons starting off at the sound of the horn for a charming drive. One felt like responding to the remark of a small boy passing by, "Them Congregational fellers are having a fine time, ain't they?" Lunches, dinners, and other gatherings brought people together in a delightful way. One of these latter of special interest to our readers was an informal reception given by the officers of the Woman's Board in the Board rooms. Upward of three hundred visiting ladies, missionaries and friends in Boston and vicinity were able to exchange greetings, being brought near together in the interests common to all.

**THE NEXT GATHERING.** If increase of appetite shall grow by what it feeds on, those attending the Council will be all the more anxious to attend the Ecumenical Foreign Missionary Conference in New York City next April. Then, again, workers for Christ will be gathered together from all over the world, seeking for information and stimulus for the promotion of his work. Since to the word international we may then add interdenominational, there will be no limit to the outlook on the progress of the kingdom. It will be an occasion for a lifetime, and we think that our friends cannot begin to plan too early to be present. It will certainly amply repay any expenditure of time and money that it may involve. It is expected that there will be between two and three thousand delegates present. We hope to give a reasonably complete tentative programme for the women's meeting in our next number.

**FRIDAY MORNING PRAYER MEETING.** The Board prayer meetings held every Friday morning at eleven o'clock were resumed September 29th. It was delightful to see the familiar faces once more, and under Mrs. Capron's leadership we drew very near the One who is always with us. Quite a number

of missionaries and others were present who had been attending the Council, giving a pleasant interchange of fellowship. Among them was a young Hawaiian lady with her American teacher, Miss Carpenter. If the meetings of the coming season equal those of other years they will be rarely uplifting, inspiring occasions, which have been greatly appreciated by all who have been privileged to attend.

**LESSONS ON TURKEY.** We wish to call the attention of our workers to the third in the series of lesson courses on different countries issued by our Committee on Junior Work. This course is on Turkey, and compares very favorably with the previous ones on China and India, which have proved most valuable for many of the Senior societies as well as the Juniors. It is in the form of a neat little pamphlet of thirty-two pages, containing a very large amount of condensed information on twelve different topics connected with Turkey, and suggestions and references for future study on each one. The pamphlet is designed to be used as a text-book, parallel lesson sheets with questions being added for children, as an aid to their better comprehension of the subjects treated. The whole scheme is admirably conceived and carried out, and we hail its appearance with great satisfaction as a distinct step forward in the line of definite, systematic study of missions.

**OUR PRAYER CALENDAR.** Our Prayer Calendar for 1900 is now ready for distribution. It appears in an entirely new form, being arranged with selections to be torn off each day instead of with a weekly page as heretofore. The cover page has a new and attractive design, and illustrations are freely used on its inside pages. It is smaller than those of other years, yet through its compactness loses nothing in suggestiveness and literary merit. Already large numbers have been ordered by Branches for sale at annual meetings, and it is hoped that it will find its way into more homes than ever before, and more than ever be a source of help and inspiration to the workers at the front. A friend writes of a pastor in a New Hampshire church who advised his young people to purchase the Calendar and use it to familiarize themselves with the work and the workers. The result was afterwards gratefully acknowledged. We believe that this daily reminder of our missionary workers—the missionaries themselves, the native assistants, the girls in the schools, the mass of women for whom we labor—may be made a great power in our Board. It has already proved itself such a power in the field. May it do so the coming year in our Christian homes.

## EXTRACTS FROM RECENT LETTERS.

FROM REV. R. A. HUME, D.D., AHMEDNAGAR, INDIA.

August 18.

By a strange providence Dr. Julia Bissell has fallen seriously ill. She had overworked; had most devotedly attended a case of typhoid fever for a pupil in the girls' school living with her parents; and three weeks ago Dr. Bissell was attacked with typhoid herself. For some days her life has hung in the balance. . . . Colonel Lane, the senior English physician in this station, is now attending her. He comes a long distance twice or thrice a day to attend her, and is especially experienced and skillful with typhoid cases. Dr. Bissell has good trained nurses who have come from the European General Hospital in Bombay, and has every care. The withholding of rain makes the weather trying. Plague is increasing in the city, so that it is an unhealthy season.

The fact that two months ago it had been planned that societies in America should raise money for a hospital for Dr. Bissell, seems to us a special reason for hope that she will get well. Many in those societies are feeling a deep interest in her and her work, and must be praying for her at a time when they do not themselves know the full importance of prayer. The whole Christian community here has been most earnest in prayer.

We who live with her cannot adequately express our reverence and gratitude for her,—she is so sympathetic, so self-denying, so skillful, so Christian. In our own homes she is often so helpful, many and many are the difficulties which she has relieved, and many are the lives which she has saved. I should like to have people in America see, as I have done, this cultured college lady down on her knees on a dirty earthen floor, in a room full of smoke and discomfort, putting her arms around a dirty man with blood flowing from his mouth and nose, lifting him into a more comfortable position and applying ice and water to the head and neck to stop the flow. Not long ago she spent seven nights out of eight in a native house caring for a woman who had been given up for dead, and for whose funeral people had begun to make preparations, and she succeeded in bringing her back to health. That woman is now a healthy woman in an important home.

If one ever visits her dispensary it is amazing to see the crowd that is waiting for her ministrations. Good-caste women, low-caste women, educated women, ignorant women, all kinds of children, and outside even many men hoping that after the women and children have gone they may get some attention.

How many are the sick people who get nourishment daily from her diet kitchen! She is wise enough to know that nursing and suitable nourishment are as essential as medicine. But for lack of a hospital, in the majority of cases the nursing has to be neglected, and even nourishment is not properly administered when she has sent it to the houses of the patients. To how many villages in this district she frequently sends medicine for all kinds of ailments! How many women and children from these villages come here, and need a hospital in which they can stay and get the treatment which she can give! In their own villages there is absolutely none to care for them.

So in behalf of this whole community, I thank the Woman's Board and the many societies which are engaged in collecting money for this needy people. Plague and famine have been on us for several years, and they are staring us in the face again. Most earnestly we pray that in their severest form they may be averted this year, and that all needful appliances may be supplied to the devoted and skillful Christian lady physicians who do so much both for the bodies and the souls of this people.

Dr. Bissell has two excellent Bible women. One, Bhagubai, regularly attends at the dispensary to teach and encourage the people who come for treatment. Another excellent Bible woman, Rahbambai, has been visiting Dr. Bissell's temporary hospital.

[A later letter says that Dr. Bissell had passed the crisis of the disease and friends were hopeful of her recovery.—ED.]

FROM MISS JENNIE OLIN, KUSAIE, MICRONESIA, DATED MARCH 21, 1899.

Your letter of July 26, 1898, reached me October 17th, at the same time that we received the news that the war with Spain was over. If you were anxious on our account, so of course were we for awhile, as we knew that there were two Spanish gunboats at Ponape, and we did not know but they would come down upon us and put an end to our work. In July a German man-of-war stopped here and told us that both their boats at Ponape were up one of the rivers in the mud hidden by some trees, so that we had no fear of their coming here; but we did feel anxious for the Ponapeians.

When we heard that there really was a war we gave up all hope of seeing the Morning Star till it was over. It seemed a very long time as we waited day after day and week after week with no news from the outside world. We became anxious about food for the schools. Our own stores were very low,—except ground ginger, of which we had and still have twenty-five bottles (!), but we could always find enough food to sustain life. At last, however, the Queen of the Isles arrived, bringing new supplies of every kind.



. . . And now we hear rumors of a coaling station and a cable station. I can form no conception of what it would be to feel once more in connection with the world at large.

Since the Queen of the Isles left us last October we have had rather stirring times for quiet Kusaie. . . . First we had a double wedding, two of our Gilbert girls being married to two of the boys in Mr. Channon's school, so that they could go out as teachers when Mr. Walkup went to the Gilbert Islands. Then came Thanksgiving, when Mrs. Channon invited us all to dinner. We did not have turkey "of the iron age," but a very nice little roast pig as a substitute; to my mind a great improvement on the turkey of the year before.

We did very little in our school at Christmas time, as the girls preferred to give away their Christmas to the people in the islands. The next event of importance was the advent of little Frances Luella Rife. She was born on Miss Hoppin's birthday, so we feel a great interest in her. At the same time we had a tidal wave here, which did a great deal of damage. All the Kusaian houses on this side of the island were washed away. Dr. Rife's storehouse and our canoe house were destroyed, and both the wharves and Mr. Channon's storehouse were injured. The water came quite to the foot of the hill, killing all vegetation except the cocoanut trees, and washing the soil from the roots of those so that some of them fell. The whole aspect of the beach was so changed I hardly recognized the place when I went to it after the storm. Scarcely had this excitement subsided when vessels of various kinds and sizes began to appear, until within two weeks six had arrived,—a thing that has not happened for many years, if ever. The largest of them all, *The Horatio*, was wrecked in trying to enter the harbor. This brought about thirty people on the island, who remained about a month. Captain and Mrs. West were at our house about two weeks. They were delightful company; we were glad to be able to offer them a refuge.

Our school work has been usually successful during the year. The Marshall girls, especially those who came in 1897, have been my particular care, and I see some improvement in each of them. Their most difficult study seems to be arithmetic; but if they are slow to learn in this branch they are gaining lessons of far more value to them in their future lives,—lessons in honesty and truthfulness, of cleanliness of body and mind, of patience with themselves and others, and of perseverance. I enjoy my work with and for them, and now that I have acquired enough of the language to converse, if not fluently, at least understandingly, I find them both intelligent and interesting.



## FROM MISS CLARISSA H. PRATT, MARDIN.

SOMETIMES I find a native baby left in the house, strapped in its cradle, the door locked, and the mother away at work in the fields, or washing at the spring. The baby may cry for hours, with no one to hear. So this big, lusty child, our Girls' Boarding School, has been crying for years, but its voice does not seem to reach the right person.

This school was first opened in 1869, thirty years ago. Six regularly appointed American teachers have been in charge: Miss Parmelee, now Mrs. Andrus, who served until the fall of 1874, and again from 1892 until this year, thirteen years; Miss Baker, from 1869 to 1873, five years, when she married Mr. Stocking and moved to Oroomiah, and now for a few years has been in heaven; Miss Sears, from 1874 to 1885, twelve school years, when she married and moved to Marsovan, where, a widow now, she has charge of a part of the college for boys; Miss Pratt, from 1876 to 1885, ten school years, after which she took up evangelistic work in the field; Miss Dewey, from 1886 to 1888, when she married Dr. Thorn, and now has charge of the girls' department of the orphanage; and Miss Nutting, from 1886 to 1892, six school years, when she went to America and has been unable to return. Ever since Miss Nutting was left alone with the school we have been calling for a teacher. Miss Graf came in 1894 and took up the kindergarten opened by Miss Nutting, but the Boarding School's cry still continues.

During the thirty years since this institution was opened, over two hundred and twenty scholars have been trained in it. The first two years there were five and six scholars; then from 1870 to 1885 there were from fourteen to twenty; from 1885 to 1898 there were from twelve to thirty-five, and this year, thirty-eight, the largest number ever taught in one year. Of the whole number over seventy have become church members, and about half, nearly all of them boarders, have taught in schools or as Bible readers in fifteen places in our field and Diarbekir; nineteen have taught this year. The Bible readers teach women to read in their homes, give religious instruction and hold meetings, and so train the mothers who rock the cradles. The school-teachers gather Protestant and Jacobite girls and teach them reading, beginnings in arithmetic, geography, catechism, grammar, writing and fancy-work, and usually have a Sunday-school class of women or girls.

To enter our training school a girl must have reached the age of 12 years, learned to read, and have a good recommendation as to character and ability to take the studies we teach. We have a four years' course, during which

the girl learns higher reading, arithmetic, writing, grammar, geography, physiology, botany, natural philosophy, history, singing, sewing, composition, Bible history and other Bible lessons, and housework. At the end of the course she receives a diploma, which she considers a great treasure.

This was at first a free school, but for twenty years a fee has been required of all who were at all able to give anything. Some pupils could give only little earnings procured by work during schooltime, knitting or sewing, or housework for a missionary family, or even washing. But many have had their schooling paid in part by their parents or relatives, and many have given notes promising to pay by teaching in the field. The money realized from these notes has furnished funds for this year's expenses, and the school could not have been continued to the usual time of closing but for the £25 which had been accumulating in this way.

In this brief outline of the school's history is there not great promise? Is not its sphere of usefulness large enough to prove an inspiring invitation for even a talented and cultured mother? Shall the school now closing remain unopened longer than the regular two months' vacation? There is no teacher for the coming fall. How long shall the women and girls in the field be left to call for trained teachers and Bible readers?

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## Our Work at Home.

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### THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

1 John v. 3-5. "Victory."

OUR Lord well understands the underlying longing of his chosen when he meets them with assurances "to him that overcometh." The seven great promises are His "all hail" to us all. Each soul may find for itself its own grand outlook, even as it may also find its hidden danger in the preface to this Divine and glorious revelation. While we are here below, the valley of humiliation, because of failure of good purpose, lies alongside the sunlit hills of God. The brighter and broader the prospect, even stretching away into the realization of heavenly life beyond, the deeper grow the shadows of disappointment over unrealized attainments.

The beloved disciple to whom was granted the glorious visions of the Revelation, also leads us into green pastures and beside the still waters of

our every day lives. Loving and keeping are words that we know. Where are our hearts there will be our treasure; and when we treasure the dear and blessed words of revealed love such as these, we may be assured that richer and deeper comprehension is to follow. When we wait for the Holy Spirit to give us our own message he never fails to bring to us what he knows we most need. A tender rebuke flashing forth from some well-known passage will bring its thrill of conviction, which leads at once into the consciousness of the radiant personality of our risen Lord. "I am the way, the truth and the life," is His royal welcome, and meets every possible need.

A wondrously simple path is this through the fourth and fifth verses. "Overcometh the world" is the great purpose of daily life. The great Leader and Conquerer has charge of sin within in all its manifold assertiveness, and never loses sight of the assaults from the powers of darkness. He takes the whole responsibility, and entreats us to trust him for it all.

For us remains "overcometh the world." Brought into the divine family of our Heavenly Father by our blessed elder brother, we have only to appropriate and enjoy our riches as dear children. We need often to say, "I am the daughter of a King." How it lifts one above every form of daily trial, and how bitterness of spirit and keenly felt annoyances do vanish. Let us be sure to say, all this is of "newness of life" from my Lord. Let Him see that we know whence cometh the victory.

Then, again, it is faith, is it, that overcometh the world? Our faith. This has come in from our simple and persistent waiting upon the Holy Spirit for our own personal revelation from the precious Word of God, so sealed and even hidden from the thoughtless reader. Let us give Him time to unfold the mystery, the wonderful and delightful response to all questions of a burdened conscience, and to all cries of a paralyzed will. Even our faith. It might read even our time to let our Jesus Christ do what he longs to do within.

Herein is the progression in our path. Born of God. Our faith. Our trust in the manifested Son of God. We know Him as the world does not and cannot. We hear Him saying as we walk beside him: "Be of good cheer; I have overcome the world. Because I live ye shall live also."

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For this is the love of God, that we keep his commandments; and his commandments are not grievous.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world but he that believeth that Jesus is the Son of God.—1 John v. 3-5.



## MRS. DALE'S SUMMER EXPERIENCE.

BY EMILY HUNTINGTON MILLER.

WHEN our president proposed that we should have an experience meeting for October, I said to myself that I, for one, should have nothing to tell. The one thing I wanted was not to have any experiences; to leave work and responsibility behind me, and simply rest and vegetate; and of all places in the world Rockton seemed made for such a life. A few scattered houses that had sprung up around an old lumber camp, another little cluster around a bark and shingle mill, with here and there a summer cottage among the spruce and firs. There was not even a church, but a log schoolhouse that served for all sorts of weekday and Sunday gatherings. There was absolutely nothing to do but stroll about the woods, go up the mountain for berries, or swing in a hammock and read.

For the first week I fairly reveled in the quiet and repose, but Sunday found me in the log schoolhouse, not a very cheerful worshiper, but still disposed to commend myself on my self-denying devotion to duty. The congregation was unexpectedly large, coming as people do in such settlements from long distances, and the bare benches were crowded and uncomfortable. The sermon was a crude, sophomoric affair from a young divinity student, the singing was as bad as possible, and I thought regretfully of my deep, fragrant shade, the bird songs, and the little whisper of the wind in the green stillness, and the spiritual uplift of the book I had been reading. Notice was given that the Sunday school would meet immediately after service, but it did not even occur to me to stop, until, just at the door, I came face to face with a little woman in a wheel chair. She was plainly dressed, her shoulders were pitifully distorted, and there was nothing attractive about her except a sort of illumination, I cannot call it anything else, that seemed to glorify her homely face. She smiled at everyone who passed, and everyone smiled back; you could not help it; she seemed to radiate goodwill. She put out her hand to me, noting me at once as a stranger, and held me a minute to say: "I hoped you would stay to Sunday school. I'm sure you're a teacher, and one of our best teachers is sick."

"Yes," I said, "I'm a teacher, and I came here for rest;" but I looked at that poor little twisted body and knew I should stay and help, as I did to the best of my ability, that Sunday and every Sunday. In fact Esther Jarvis was my experience, and if ever there was a home missionary living a life of consecrated service she was one. She was the heart and soul of everything. She had started the school, and with incredible perseverance



had not only kept it up year after year, but collected a library, which circulated between that school and one ten miles distant. It was wholly through her efforts that regular Sunday service was maintained through the summer; she secured a clubroom for the men at the bark mill and the shingle mill, and kept it stocked with books and magazines; and by her influence had made decent, orderly citizens of a lot of young fellows that had been a terror to the little community.

After I knew her better she told me her own history. She had worked in a silk mill, and was but fifteen when she met with the accident that maimed and crippled her. She was an orphan, without a friend to interfere in her behalf, and everyone at the hospital said it was a cruelty to save her to such a life as must lie before her. But the young physician did save her, and so vigorously pushed her case against the men whose cupidity and carelessness made the injury possible, that he secured for her heavy damages.

"Then he told me," said Esther, "that if my life wasn't worth very much to myself, I must see if I couldn't make it worth something to others, and that's what I've tried to do.

"It's only little things that I can reach, but it's surprising how many come in your way if you're on the lookout, and then my summer up here gives me a chance. It was Doctor Randall sent me. He was going to China to be a medical missionary, and he told me what would become of me if I had lived there, or in India, and said I could make my life a thank-offering. I try to do that. I've been coming here now ten years, and the people have come to depend on me in a way. I don't suppose a person who is well, and strong, and capable can really understand what a comfort it is to a body like me to be depended on."

Well, when she said that, it came over me like a flood that I had counted it an affliction that so many people seemed to depend on me to live and move and think for them; and as for my summer vacation, I never had thought of it as a chance for anybody but myself.

"You see," she went on, "it isn't as if I could do things myself; if I could I dare say I might be too busy doing to think for other people, but now I plan and plan, and it's just wonderful the way the Lord lets it come to pass. Only I haven't got my missionary society started yet, and I've been asking Him to send somebody this summer to help me do that."

She looked in my face appealingly, like a child that wants to make some request upon which his heart is set, and wants you to say "yes" beforehand.

"Well," I said, trying to laugh, "do you think He sent me?"

"O I hope so," she answered; "don't you think so? If somebody could only make them understand how much they need it. Do you think people

ever really grow till they begin to help each other? They only think of it as one more thing to do, and there's so much to do, and they're so poor. Many of them never have any money, but they might meet to pray and to give thanks for the gospel, and when folks really pray for a thing they're sure to find some way to give. Don't you think we might get some of the women together and talk about it?"

I thought we might, and I invited them to my cottage. Ten women came, and a couple of young men put Miss Jarvis and her chair on a hand-sled and drew her up the wood road. Her face fairly shone with a sort of solemn radiance, as if something precious were just within reach after long waiting.

We prayed and talked and read a leaflet or two, but the women seemed rather stolid until Esther Jarvis began to talk. I can't repeat her words exactly, but she said something like this, only you can have no idea of the pathos of her voice.

"Of course," she said, "I'm a missionary woman. When I think what the gospel has done for me, a poor, helpless, crippled creature, I want to send it everywhere. Why, in a heathen land my suffering or the suffering of a thousand like me wouldn't have mattered at all. No one would have tried to help me, or given me a thought; there would have been no doctor, no hospital, no human kindness. I should have been counted of far less value than a beast. I should have had no human love or care, and never dreamed of any heavenly love and help. I must have borne my pain without being comforted, or knowing of any world better than this. You, Mrs. Dunham, you would have been taught that your beautiful baby that made you happy for a few months, was just an evil spirit that crept into your home to make you trouble, and when she died they would have thrown the dear little body out in the woods as an evil thing. And you, Mrs. Wilder, they would have believed you killed your husband, and all the rest of your life you would have been starved, and hated, and abused. O the sorrows, the sorrows of women that have none to comfort them on earth, and never heard of love in heaven! We may be poor, but we don't know anything like the poverty of heathenism in all that makes life endurable. Why, it's just because we are poor that we need this society. There are so many things we want that we forget how much we have. I think that must be the reason the Lord asked us to help him redeem the world, because you know he could have done it all without us. It will make our hearts large, and open our eyes to see how blessed it is to be honored, to be trusted, to be held precious, and to have a father who loves in place of a demon who hates."

Well, ladies, we organized a society, and I believe it will live and grow, though no woman pledged any definite sum, but only to pray over the matter and do what she could. And I want this society to help them by a monthly letter that will be like a friendly hand to show them we are interested in them, and that Christianity is really warm enough and sympathetic enough to be worth sending to the ends of the earth. The most vivid memory I have is of Esther Jarvis sitting in her chair under the shade of a great pine, a brilliant sunset illuminating her face as she said: "Isn't our Father good to let us live and work with him in such a beautiful world? I should like to be sitting right here when He sends for me. Just think of stepping right out of this spoiled body, and being well and strong and beautiful. I believe I should climb that mountain the very first thing. There's something in me that always longs to climb."

I thought of the promise, "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint," and I repeated it as I held her hand.

"That's for you, dear friend," she said, smiling; "think of it when tired days come." And so I will. I'm sure I never was so grateful for the gospel, never had so restful and so blessed a summer, or felt so keenly that it was a privilege to have the opportunity to work for my King, and be a herald of his kingdom.

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#### OUR BOOK TABLE.

*In Northern India: A Story of Mission Work in Zenanas, Hospitals, Schools and Villages.* By A. R. Cavalier, Secretary of the Zenana Bible and Medical Mission. With an Introduction by Lord Kinnaird. Published in London by S. W. Partridge & Co. Pp. 174.

One charm of this book is its numerous illustrations. It is written in the interests of the work with which Mr. Cavalier is especially connected, but no woman can fail to be interested in the zenanas of India, as it was pity for the women of India secluded in these zenanas which first caused the Christian women of America to enter upon special work for the women of non-Christian lands.

Lord Kinnaird and Mr. Cavalier both testify to what we all know so well, "the ability and self-sacrifice of the missionaries." They speak of the "noble band of ladies who have not only given up home comforts and friendships, but by hard and conscientious training have qualified themselves to become pioneers in bringing light and liberty to the mothers, and to those who will in the next generation become the mothers in India."



Some of us have visited the zenanas in company with ladies connected with the Church Missionary Society of Great Britain, and have not yet forgotten the joyous welcome they received from their "shut-in" pupils, little wives and mothers, who looked forward to the coming of "Mem Sahib" as a relief to the dreary monotony of their lives.

Striking diagrams sometimes help one more than figures to realize stupendous facts. For instance, there are two rows of miniature female figures—thirty-eight in all. Each figure represents one million girls under fifteen years of age. A tiny figure at the right shows the proportion who are in school; *i. e.*, rather more than a third of one million! One sixth of the entire female population, counting in the little girls, are widows! No wonder that these English Christians and philanthropists exclaim, "Can a Christian government do nothing to save the girls?"

G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

*Forum*, October, "Commercial Japan," by O. P. Austin. From this statistical article we glean much that is interesting as to our close relations with Japan commercially. She looks to us increasingly for raw cotton, tobacco, flour, also for manufactories of iron and steel; while we take her raw silk, her matting, and the pretty things with which we are familiar in our Japanese shops. More than one thousand Americans reside in Japan, seven thousand Japanese in America. In the same, "Chinese Daily Life," by Jos. King Goodrich. After one has read this epitome of Chinese customs we would recommend the book, "Chinese Characteristics," in the Woman's Board library, a full exposition of a similar subject.

China receives further light from an enjoyable, illustrated account of "The Streets of Peking," by Eliza Ruhamah Scidmore, in the October *Century*. Peking is called "the most incredible, impossible, anomalous and surprising place in the world; the most splendid, spectacular, picturesque and interesting city in China."

"So twice five miles of fertile ground  
With walls and towers were girdled round."

Remembering that the American Board has work in Johannesburg, we suggest the reading of one, at least, of the various articles upon the Transvaal, and mention "The South African Republic," by Rev. Geo. McDermot, C. S. P., in the *Catholic World*, October.

M. L. D.

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We regret that our limited space forbids our giving often a list of the books in our circulating library, but our friends can find many of them in Our Book Table in various numbers of LIFE AND LIGHT.



## TOPICS FOR AUXILIARY MEETINGS.

*November.*—Thank-offering Meetings.

*December.*—Conditions in the Non-Christian World in 1800.

1900.

*January.*—Triumphs of Christianity in One Hundred Years.

*February.*—Old and New Japan.

*March.*—The Awakening of China.

*April.*—What a Century has Wrought for Woman in India.

*May.*—Mission Work Through Christian Literature.

*June.*—A Century in the Turkish Empire.

*July.*—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

*August.*—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

*September.*—The Transformation of the Sandwich Islands.

*October.*—From Darkness to Dawn in Africa.

*November.*—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

## CONDITIONS IN THE NON-CHRISTIAN WORLD IN 1800.

## TOPIC FOR DECEMBER.

THIS topic may be treated in two ways: 1. There might be three fifteen-minute talks or papers on the following subjects: (1) Political conditions, or those relating to governments. Material to be found in encyclopedias on the different countries. (2) Social conditions—See *Christian Missions and Social Progress*, by Rev. J. S. Dennis, D.D. (second lecture); *China and the Chinese*, by Rev. John L. Nevins; *Life in India*, by Caleb Wright; *The Mikado's Empire*, by Rev. W. E. Griffis. (3) Condition of Missionary Work—See *Life of Robert and Mary Moffat for Africa*, of Robert Morrison for China, of William Carey (pamphlet, price 5 cents) for India, *Life of John G. Paton for the South Seas*. For condensed accounts see *Encyclopedia of Missions*. As Turkey is taken up more in detail later in the year it may be as well to omit it in a crowded programme.

2. A second method would be to confine the topic to the condition of women in 1800, giving four ten-minute talks on women in the different countries. See Leaflet: *Woman Under the Ethnic Religions* (price 3 cents). A condensed general account. Also see *LIFE AND LIGHT* for October, 1879; October, 1881 (Africa); April, 1878; March, May, June and

August, 1879 (China); December, 1879; February and May, 1880 (India); January, 1878 (Japan). For more extended descriptions see "Women of the Orient," by Rev. R. C. Houghton. It must be remembered that conditions which exist now where Christianity has no influence are much the same as a hundred years ago, and that accounts given much later would also apply to the early years of the century. All the books mentioned may be obtained from the Woman's Board circulating library, and most of them in city and town libraries. Other material mentioned may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

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### ANNUAL MEETING.

THE arrangements for the Annual Meeting of the Board at Syracuse are nearly completed at the time of writing. The general subject will pertain to the close of the century somewhat along the line of our topics for auxiliary meetings. A paper on the general subject will be given by Miss Susan Hayes Ward, of Newark, N. J., and another on "Memorials," by Mrs. C. L. Goodell. Aside from addresses by a large number of missionaries from Africa, India, China, Japan, Turkey and Micronesia, they are expected also from Mrs. Caliope Vaitse, educated in the mission boarding-school in Broosa, and Miss Hidè Yegashira, from Japan. On Wednesday evening addresses will be given by Rev. James L. Barton, Secretary of the American Board, and Mrs. H. D. Goodenough, of Johannesburg, South Africa, on conditions in the neighborhood of the Transvaal.

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### WOMAN'S BOARD OF MISSIONS.

*Receipts from August 18, 1899, to September 18, 1899.*

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Freeport.</i> —A friend,	500	00
<i>Eastern Maine Branch.</i> —	—	—
Treas. Wiscasset, Aux.,	12	00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Cape Elizabeth, Second Cong. Ch., Aux., 5; Lewiston, Pine St. Ch., Aux., with prev. contri. const. L. M. Mrs. L. F. Abbott; Portland, Seamen's Bethel Ch., Aux., 7.50, C. E. Soc., 15,	27	50
<b>Total,</b>	<b>539</b>	<b>50</b>
NEW HAMPSHIRE.		
<i>Gilmanton.</i> —Mrs. M. E. H.,	10	00
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Acworth, Aux., 5; Atkinson, Flowers of Hope M. C., 20;		
Barrington, Aux., 9.10, Jr. C. E. Soc., 4.33; Bennington, Aux., 5.75; Brentwood, Aux., 10.09; Bristol, Aux., 5; Candia, Aux., 18, and Candia Helpers M. C., 7, const. L. M. Mrs. Abby E. Page; Claremont, Aux. (of wh. 25 const. L. M. Mrs. H. W. Frost), 44; Concord, West, Aux., 7; Derry, East, First Ch., Aux., 11; Dunbarton, C. Roll, 2.50; Exeter, Aux., 19; Frankestown, Aux., 15.25; Franklin, Aux. (of wh. 1.26 C. Roll), 18.35; Goffstown, Aux. (of wh. 25 const. L. M. Mrs. Lydia P. Grant), 28.22; Greenfield, Aux., 10.25; Hanover, C. E. Soc., 25, Wide Awake M. C., 12.60; Hollis, Aux., 14.60; Hudson, Aux. and C. E. Soc., 13; Jaffrey, Aux., 20.25; Kingston, Aux., 8; Lancaster, Aux., 31.29, Jr. C. E. Soc., 2, C. Roll, 5.60; Laconia, Aux., 25, Ellen M. Stone M. C.,		

6; Lisbon, Aux., 15.50; Littleton, Aux., 15.60; Manchester, First Ch., Aux., 101, C. Roll, 5, Franklin St. Ch., Aux., 113, C. Roll, 15, So. Main St. Ch., Y. L. M. Soc., 15; Marlboro, Aux., 9; Meriden, Aux., 16.10; Frances Claves C. Roll, 4.93; Merrimack, Aux., 1.25; Mt. Vernon, Aux., 2; New Boston, Aux. (with prev. contri. to const. L. M. Mrs. J. Q. A. Caldwell, 24); Newfields, Aux., 12; Buds of Promise M. C., 10.50; Northwood, Aux., const. L. M. Mrs. Alden Bennett, 25; Orford, Aux., 6; Penacook, Aux., 26.50; Peterboro, Aux., 25; Portsmouth, No. Ch., Aux., 74.90; Plymouth, Aux., 40; Raymond, Aux., 10; Rindge, Aux. (of wh. 25 const. L. M. Mrs. Arthur L. Golder), 43; Rochester, Aux., 28.50; Seabrook and Hampton Falls, Aux., 18, Seaside M. C., 3; Tilton and Northfield, Aux., 31.77; Walpole, Aux., 25; Webster, Aux., 10; Wilton, Second Cong. Ch., Aux., 35.55,

1,165 28

Total, 1,175 28

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bakersfield, 2.75; Barnet, 24.25; Barre (of wh. Extra-Cent-a-Day, 5.85, and with prev. contri. const. L. M. Mrs. William Littlejohn), 11.07; Barton (of wh. Extra-Cent-a-Day, 5.31), 35; Memorial, Julia Johnson, 5; Barton Landing and Brownington (of wh. 25 const. L. M. Mrs. Erilla Smith), 26.40; Bellows Falls, 39.53, Mt. Kilburu M. C., 50; Bennington, Second Ch., 25; Bennington, North, 13.50, C. E. Soc., 5; Benson, Extra-Cent-a-Day, 3.71; Berkshire, East (with prev. contri. const. L. M. Mrs. Flora Rouse), 8.76; Bradford, 12; Brandon, 4.37; Brattleboro, C. E. Soc., 5, Fessenden Helping Hands, 5, C. Roll, 3; Brattleboro, West (of wh. E. C. D., 7.05, and 25 const. L. M. Mrs. Elizabeth M. Weatherhead), 33.57; King's Daughters, 5, Jr. C. E. Soc., 2; Brookfield, First Ch., 15, Second Ch., 12.35; Burlington, Aux., 98.65, Dau. of Cov., 80, King's Daughters, 9, Bijou M. C., 1.75; Cabot, 15.50; Cambridge, 17; Cambridge Junction, Jr. C. E. Soc., 2; Castleton, 3.50; Charlotte, 8; Chelsea (E. C. D., 10), 20, C. E. Soc., 5; Chester (of wh. E. C. D. 31 cts.), 10.31; Clarendon, 1.86; Corinth, East, 8.20; Cornwall, 30.20; Colchester, 6.64; Coventry, 8.66, C. E. Soc., 5; Craftsbury, No., 13; Danville, 20.36; Dummerston, 13.25; Enosburg (of wh. 25 const. L. M. Mrs. Luna Kidder), 32; Essex Centre (of wh. E. C. D., 1), 4; Essex Junction, 8; Fairfield, 2.70; Fair Haven, 2.80; Georgia, 11.97; Glover, West (of wh. 25 const. L. M. Mrs. Sarepta Vance), 28.75; Guildhall, 6; Hardwich, East, 25.85; Hartford (with prev. contri. const. L. M. Mrs. Norman Newton), 20.34; Hinesburg, 2.25; Hyde Park, E. C. D., 7; Irasburgh, 5; Johnson (with prev. contri. const. L. M. Miss Jane K. Holmes), 21, Infant Class, S. S., 3; Ludlow (of wh. 25 const. L. M. Mrs. Susan Lawrence), 30; Lyndon (with prev. contri. const. L. M. Mrs. M. A. Farran, Mrs. C. C. Trull), 40, Buds of Promise, 10.77; Lyndonville (of

wh. E. C. D. 3.72), 6.53 and Busy Bees, 21.97 (of wh. 25 const. L. M. Mrs. Minnie B. Wilmot); Manchester (Infant Class, S. S., 50), 104.80; Marshfield, Miss Abbie C. Billings, 1; Melndoes, 16.50, M. B., 13.14; Middlebury, E. C. D., 3.25; Milton, 14; Montgomery, 3; Montpelier, Bethany (of wh. E. C. D., 13.17), 41.77, C. E. Soc., 14.60; Morrisville, E. C. D., 5.35; Newbury, 73.33; Newport, 11; Northfield (of wh. 50 const. L. M. Miss Mary Loomis, Mrs. Amanda Gove), 66; Norwich (of wh. 25 const. L. M. Miss Mary A. Loveland), 28.50; Orwell (of wh. E. C. D. 3.20 and 50 const. L. M. Mrs. E. E. Young, Mrs. D. L. Wells), 75, Jr. C. E. Soc., 2.68; Peacham, 71.90; Pittsford (of wh. 25 const. L. M. Miss M. J. Eaton), 56; Post Mills (of wh. E. C. D., 4.65, and 25 const. L. M. Mrs. Frances M. Young), 29.03, Y. L., 1.83; Poulney, East, 4.80; Pownal, No., 2; Randolph, 10, M. C., 10; Randolph Centre, 17.96 and C. E. Soc. 9.54 (of wh. 25 const. L. M. Mrs. Martha A. Gilmore), S. S., 10; Rochester, 16.92, C. E. Soc., 2.08; Rutland, 63.18, Jr. C. E. Soc., 2; Rupert, 21.50; Salisbury, 6.31; Sharon, 5.50; Shoreham, const. L. M. Miss Nellie A. Tottigham, 25, Young People in S. S., 10; South Hero, 13; Springfield (with prev. contri. const. L. M. Mrs. Miss Fannie Baker, Mrs. Mary A. Whipple), 26.50; St. Albans, 92; St. Johnsbury, No. Ch., 192.50, Dau. of Cov., 10, C. Roll, 5, Mrs. Sparhawk's Class, S. S., 2, So. Ch., 68.40, Y. L., 15; Stowe (of wh. 50 const. L. M. Mrs. Nettie J. Smith, Mrs. Martha J. Kimball), 61; Strafford, 14, C. E. Soc., 10; Swanton (of wh. E. C. D. 1.15), 6.40, Mrs. Anna M. Allen, to const. herself a L. M., 25; Vergennes (of wh. 25 const. L. M. Mrs. Martha J. Bristol), 35; Waterbury (of wh. 25 const. L. M. Mrs. H. H. Trary), 25.78; Waterford, Lower, 4; Waterville, 5; Wells River, Mrs. E. Baldwin, 5; Westford, E. C. D., 8; White River Junction, K. D.'s, 1; Wilder, E. C. D., 8.75; Williamstown (of wh. E. C. D., 4.05), 13; Williston, 8.30; Wilmington, 14.35; Windham, 4; Windsor, 35.31; Woodstock (of wh. 125 const. L. M. Mrs. Eva S. Davis, Miss Maria J. Guild, Mrs. W. H. Moore, Mrs. F. C. Putnam, Rev. F. C. Putnam), 145. Less expenses, 65 cts.,

2,717 24

Total, 2,717 24

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Medford, Mystic Ch., Aux., Mrs. M. T. Haskins, 25; Reading, Jr. C. E. Soc., 4.25, 29 25  
*Barnstable Branch.*—Miss Amelia Snow, Treas. Falmouth, Aux., 31 17  
*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 11.35; Dalton, Penny Gatherers M. C., 14.29; Great Barrington, Jr. C. E. Soc., 2.04; Hinsdale, Aux., 21.13; Housatonic, Aux., 10.10; Lee, Aux. (of wh. 25 by Miss M. E. Gibbs in memory of Mrs. Nathan Gibbs const. L. M. Miss Harriet N. Rowland), 289.80; Peru, Top Twig, 5; Pittsfield, Pilgrim Mem. S. S., 4.43, West Pittsfield, C. E. Soc., 1,

359 14



<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Chittendale, Aux., 9.50; Danvers Centre, A friend, through Mission Study Class, 10; Lynn, Chestnut St. Ch., Aux., 1.20,	20 70
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Deerfield, 11; Montague, Ladies, 4.23; Orange, Aux., 37; Shelburne, 8.69; Sunderland, 7.45,	68 37
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 20; Cummington, Aux., 7; Hatfield, Aux., 19.62; Westhampton, Aux. (of wh. 100 const. L. M.'s Miss Sarah Cook, Miss Myra E. Kingsley, Miss Louisa Montague, Miss Eliza Janes), 102, Lauman Band, 30; Williamsburg, Miss Eunice Graves, 5,	183 62
<i>Lowell.</i> —Miss Josie L. Hitchcock,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Wellesley, Aux.,	100 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Jr. Aux., 10; Cohasset, Aux. (9.76 Th. Off. and 10 from a friend), 37.07,	47 07
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 13.05; Holyoke, First Ch., Aux., 5; Ludlow, Aux., 48.85; Ludlow Centre, Precious Pearls, 18; Springfield, First Ch., Aux., 31, Mrs. W. H. Haile, 20; Wilbraham, Aux., 5,	140 90
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Cong. Ch., Jr. C. E. Soc., 5; Boston, Union Ch., Aux., 50; Cambridge, First Ch., Margaret Shepard Soc., 15; Chelsea, Central Ch., Aux., A friend, 15; Dorchester, Second Ch., Aux., 66, Village Ch., Y. L. M. Soc., 20, Jr. C. E. Soc., 90 cts.; East Boston, Maverick Ch., Aux., 8.50; Newton Highlands, Aux., 15.58; Newtonville, C. Roll, 3 65; Roxbury, Eliot Ch., C. E. Soc., 10.10, Eliot Star M. C., 18.26; Waltham, Trin. Cong. Ch., Jr. C. E. Soc., 20,	247 99
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Gardner, Aux., 89; Millbury, Second Cong. Ch., Aux., 88; No. Brookfield, Aux., 78.28, Happy Workers, 7.12; Winchendon, Aux., 45; Worcester, Plymouth Ch., Aux., 25,	332 40
Total,	1,570 61
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleasers, 50; Bristol, Aux., 6.50; Pawtucket, Park Pl. Cong. Ch., C. E. Soc., 7.10; Peace Dale, Aux., 87.72; Providence, Plymouth Ch., Dau. of Cov., 25; Wilkinson, M. C., const. L. M. Miss Anna Reed Smith, 25, Union Cong. Ch., Weekly Off., 245, River Point Ch. C. E. Soc., 5.25; Woonsocket, Globe Cong. Ch., Aux., 35, C. E. Soc., 6.80,	493 37
Total,	493 37
CONNECTICUT.	
A friend,	25 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 47; Danielson, H. and H. M. B., 5; Norwich,	
Park Ch., Aux., A friend, 110; West Woodstock, Aux., 10,	172 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Burnside, Long Hill M. C., 2; East Hartland, Ladies of Cong. Ch., 5; Farmington, Aux., 50; Glastonbury, Jr. Aux., Mem. to Miss Helen E. Waters, 100; Hartford, Asylum Hill Ch., Aux., Mrs. C. D. Davison, 25, Mrs. C. H. Smith, 25; Suffield, Aux., 110; Terryville, Dau. of Cov., 10; West Hartford, Aux., 54.04; Vernon Centre, C. E. Soc., 5,	386 04
<i>New Haven.</i> —A Friend,	40
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Branford, Aux., 43.88; Chester, Prim. S. S., 6; Cromwell, C. Roll, 12; Darien, Aux., 20; Ellsworth, C. E. Soc., 5; Essex, C. E. Soc., 10; Falls Village, Jr. C. E. Soc., 3; Goshen, Aux., 21.75; Greenwich, Aux., 13, B. of L., 30; Litchfield, Aux., 91.70; Middletown, First Ch., Aux., 56.27; Monroe, Aux., 6; Morris, C. E. Soc., 5; Naugatuck, Aux., 23, A. S. M. C., 7, Y. F. M. C., 5; Nepaug, C. E. Soc., 5; New Haven, Yale College Ch., Aux., 30; New Preston Hill, Aux., 3; North Branford, C. E. Soc., 3; Plymouth, Aux., 40; Ridgebury, Starlight M. C., 2.10; Salisbury, Aux., 26; Sharon, Busy Bees, 60; South Canaan, Aux., 5, C. E. Soc., 3.25; Stamford, Aux., 25; Stony Creek, C. E. Soc., 14.46; Stratford, Aux., 58, C. Roll, 4,	637 41
Total,	1,220 85
NEW YORK.	
<i>Golden's Bridge.</i> —Miss Helena L. Todd, 1; Munnsville, M. C., 5,	6 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Buffalo, Pilgrim Ch., W. M. Soc., 5; West Carthage, Cong. Ch., W. M. Soc., 5,	10 00
Total,	16 00
FLORIDA.	
<i>Waldo.</i> —Miss S. Morton,	1 72
Total,	1 72
CANADA.	
<i>Canada.</i> —Cong. W. B. M.,	168 00
Total,	168 00
TURKEY.	
<i>Harpoot.</i> —Girls' Dept. Euphrates College, C. E. Soc.,	22 00
Total,	22 00
General Funds,	7,928 85
Gifts for Special Objects,	95 72
Variety Account,	10 10
Total,	\$7,934 67
LEGACY.	
Legacy Albert Curtis, Worcester, Mass., E. B. Stoddard, James Logan, Charles F. Rugg, Exrs. (\$30,000, less U. S. Inheritance tax of 10 per cent),	27,000 00





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LETTER FROM REV. F. R. BUNKER.

AMANZIMTOTE, NATAL, SOUTH AFRICA, July 21, 1899.

MY DEAR FRIENDS: Vacation from school work has come again, and I will use a few of its hours in visiting with you that part of our Lord's vineyard lying about Amanzimtote in its outstations and preaching places.

Whatever Amanzimtote may be in a spiritual sense, it is certainly not "a city set on a hill" in a physical sense. This is never more apparent than when, mounting our horses in the early morning, we canter up the avenue past Mr. Kilbon's and Dr. Bridgman's houses and climb the hill back of the station.

If you look off to the east, there where the sun is shooting his rays through the clouds, lies Davati in the bushes near the ocean's rim, seven miles away. If we had the wings of that hawk balancing himself over the valley, we would soon be where I could show you a peculiar place of worship; a place cleared out of a dense bush, and fitted up with the rudest kind of seats made of poles, with an old box standing on end for a pulpit. The roof will not keep out the summer rains, and the walls will not shelter from the winter winds, but in this temple God has a dwelling-place in the assembly of his people. From that deserted kraal site, near by, Senaye Dube fled to Mrs. Ireland in search of "freedom to worship God." Ten years later, and she sits in her own brother's house, near by, and with him teaches her people the way of God. Now a company of twenty believers would gather with us around the Lord's table at this place, and an average congregation

of forty meets each Sunday to hear the word of God preached by a theological student who spent his childhood in naked heathenism. Some of the best girls in Ireland Home have come from here, and one of the two girls whom Miss Phelps calls "the nicest girls in Inanda Seminary," named "Little Children," learned to worship in this primitive temple.

Returning, we can trace the Amanzimtoti River to where it enters the sea, about four miles away. There in the midst of a few scattered trees you can see Mayinga's kraal on a hilltop. A short distance south is Tunzi's (the Shadow's) kraal. The people of these two kraals, though formerly worshipping apart, now gather at one place,—another open-air temple very much like Davati.

Let me describe one of my visits to this place recently which is illustrative of such assemblies. The service was appointed to be at eleven o'clock. The people did not expect me. As usual no one was there when I arrived. I waited an hour before any one came. Then they straggled in for another hour. There are few clocks in Zulu kraals, and there is no idea of promptness in Zulu character if there were clocks. Here comes a group of three or four around a bush near by. There in the government road are two or three white dresses, which indicate church attendants, and in a path coming down from Tunzi are some more dressed people. As different ones come up each goes the round, and shakes hands with all who have come before, and then sits down on the grass. Then the gossip begins. "Oh, we are surprised that the umfundisi is here! Why didn't he tell us that he was coming? We would have been more prompt" (which I very much doubt). Then they speak of a man who has beaten his daughter, of a hunting party, of who went to Durban, who is sick, what pains each has had, etc. Here comes Pindile, whom Mrs. Bunker and I met at Miss Hance's home at Esidumbini, just after we arrived from America, in 1891. She had just run away from her heathen home, had cut off her red clayey headdress, had told her lover, who was a policeman in Durban, that she would not marry him unless he would become a Christian, which he refused to do, and was sitting at family worship so neat, clean, and pretty that the ladies called her "the little lady." She finally came to live with Mrs. Ransom, at Amanzimtote, and attended a Bible class in the theological school. Here she met her future husband, and was married to him in 1898. I fear that she did not marry as well as she might have done, and is not altogether happy. But she is a true Christian, and is exerting a good influence over these people. She looks neat and pretty, and how her face lights up with mother love when we ask how the new baby is prospering. Her brother, who followed her out of heathenism, has been one of the brightest and best boys

we have had at Jubilee Hall. He was recently afflicted with a little attack of magnum caput, but is young, and will survive it, we trust. Now we gather in the arboreal chapel. Here sit a number of girls home from Umzumbe. I wish I could tell you of how those girls have had to fight to get the privilege of wearing those neat, simple dresses, reading those Testaments which they take out of their handkerchiefs, and singing the songs which they do so nicely. Here at my right sit two undressed girls, such a contrast to the others; yet all of them were like these not five years ago. We have a simple gospel service, singing, reading, prayer, singing again, sermon, and then close with a song. All listen very attentively. Thirty or forty gather here each Sunday. I received five into the church from this place at the last communion, and a number of these women are regular attendants on the inquirer's class at Amanzimtote, walking eight miles to attend.

Now if you will look up the valley inland from Davati you will see the Golokodo ravine. This is the home of two brothers whose English names are Frank and James. These boys were born heathen, but are born again by the Spirit of God. When still boys they came to work for Mr. and Mrs. Kilbon. After returning home they began to teach their people. In 1894 James began to preach at Golokodo, under Mr. Ransom's supervision. It was dense heathenism all about at that time. Now go there on Sunday, and at the blowing of the horn forty to sixty dressed people and heathen will gather to listen to the gospel under a banyan-like tree. There are fifteen church members here, and you will see the women of the inquirers' class sitting on the grass before the service, being taught by some schoolgirl how to read the Bible. See that tall girl, neatly dressed, with her hair trained a la pompadour. Her name means "How do they stand?" Here is her history. Born a heathen. Ran away to school. Taught at Inanda. Special experience during great revival. Returned to her people to preach with great effect. Fell into sin. Repented and confessed, and now seeking a return to church fellowship. There is another girl. Her name means "bad girl." She used to be in our home. She was a good girl notwithstanding her name. When in the inquirers' class she rejected three offers of marriage which any girl in her position would be glad to accept, because the young men insisted on her yielding to the heathen courtship customs. She is now engaged to another young man, says that she was forced by him into heathen ways, and is suspended from the church. Oh, the temptations, the power of evil, which constantly beset these girls to force them to sin! Everyone saved is like a brand plucked from the burning. The costumes of some are funny. Let me describe one. Russet canvas shoes and black stockings, a purple dress skirt with white skirt showing beneath, a cream-



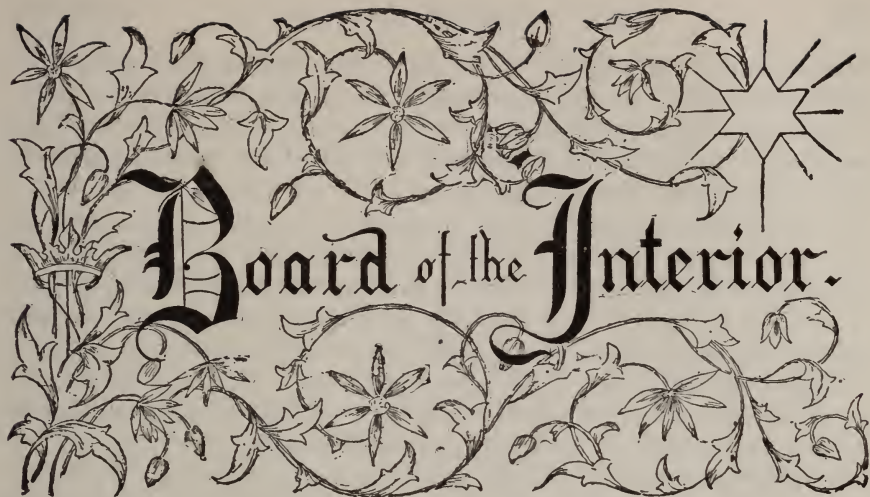
colored waist with a tinsel belt, a black sleeveless jacket trimmed with white lace, a red ribbon around the neck, and a blue and yellow handkerchief turban on her head, and over all a red parasol. Her brother sits near by dressed only in a pair of trousers rolled up to the knees and with profuse bead ornaments over his naked body, and he thinks he is as well dressed as she.

Davati, Mayinga and Golokodo are looking forward to building small chapels this year, and the missionaries at Amanzimtote have provided the salary of a preacher, who will look after the church members and teach the inquirers' classes in these places, thus filling a long-felt need. Turning to the southward on the opposite side of Amanzimtote from Golokodo we see Kwambovu, with its little wattle and daub chapel surrounded by its square, upright houses. Here one of the deacons of the Amanzimtote church lives, and has gathered a small company of believers around him. There is a congregation of fifty or sixty gathered here each Sunday. The deacon's name means Red: He is a strict disciplinarian, and is now in trouble with some of the people. It is not always a helpful thing for one of these men to be "dressed in a little brief authority." It turns his head and makes him the target of ill will. This man cannot read or write, yet he has done good service, and when the Lord has led him to revise his estimate of his own importance he will do good service still. A short time since he objected to his own brother coming to the communion. It came out later that his fault was that he was not duly submissive to Red's authority.

I remember one incident of an old woman from Entinyane. When she came before the church at Amanzimtote to have her name voted on, some very searching questions were put to her by the old disciplinarians on our examining committee, who scent a suspicious statement as a hound does a hare. She was not up on the orthodox statement of her belief. They soon learn the pat phraseology, but she was just out from heathenism and they were pressing her hard. The flash of battle was in her eyes as, like an animal driven to bay, she turned to answer their questions. I interfered, and said, "Mame, do you love Jesus?" That gave her the word, and with a smile which I shall always remember she said, "I love Jesus; I love Jesus," over and over again. Whenever they pressed her too hard again she would reply, "I love Jesus." Poor answer to satisfy a church martinet, doubtless, but, thank God, it is the answer that satisfies His Father heart better than all the theologies, rituals and isms this side the pearly gates. The old lady has since proved her love by a good walk.

*(To be continued.)*





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## A DISGUISED BLESSING.

BY BERTHA E. BUSH.

ONCE upon a time an enthusiastic young person met a tired Junior superintendent, and said, "Please may I organize your Juniors into a missionary society, to meet once a month?"

Of course the only thing any Junior superintendent would say to such a request was, "Yes; bless you! Go ahead!"

But alas! young enthusiasm is not always a lasting article. For two or three months everything was lovely. Then notes like this began to pour down on the superintendent with increasing regularity: "Dear Superintendent,—Will you please attend to the missionary meeting to-day as I am so busy. Yours sincerely, Y. Enthusiast."

Before a year had passed the founder of the missionary society had forgotten all about it, and did not even make an attempt to hold a meeting.

Then the Junior superintendent waxed indignant. She said: "I didn't

start that missionary society, and I am not responsible for it. I have my hands more than full with my Juniors, and I won't touch it."

But the children began to ask, "When shall we have another missionary meeting?" and at last, simply for their sakes, the Junior superintendent did take it up, though very rebelliously.

And lo! an unexpected reward. The Junior Society, which had been on the wane, began to "boom." Missionary collections proved popular and successful. Missionary news added a novel and interesting feature to Junior work, and instead of being so much extra labor, the missionary meetings proved propelling forces that pushed the Junior Society along mightily.

And so to the burdened Junior superintendent who is overwhelmed with work, one who has tried it gives this advice, "Utilize the missionary branch of your Junior Society, and things will go more easily."

It is not hard to interest Juniors in missions with the helps that are to be had. Once get a supply, and the rest is easy. The greatest difficulty about it is that many Christian Endeavorers, and even Junior superintendents, do not know of these helps, nor where they are to be obtained. To carry on an interesting missionary meeting without missionary literature at hand is as impossible as to make a silk purse out of the traditional material. To learn the address to which to send for missionary helps of any denomination write to the United Society of Christian Endeavor, Tremont Temple, Boston, for the little leaflet, "Missionary Plans for Junior Christian Endeavor Societies," which costs three cents.

Equipped with one or two copies of the monthly missionary publication of the denomination and one copy for each family of the children's publication to be distributed among the Juniors, the superintendent's work is more than half done. One caution, however, should be imperatively observed, and that is not to have reading aloud from missionary magazines, except responsive readings in which the children can join. Nothing degenerates so quickly into dullness as a paper meeting. Have the bright bits from missionary letters given orally, the missionary poems recited or read in concert, and the missionary stories told. Nothing is better practice for the boys and girls who will be the orators, preachers, teachers, and leaders of the future. Have the Juniors learn the alphabet of the mission stations to which the children's money goes, and repeat it at each missionary meeting. The Congregational alphabet is as follows, the leader giving the first letter and the society the rest:—

*A*, Africa—Miss Hattie Clark.

*C*, China—Bridgman School.

*I*, India—Village Schools.

*J*, Japan—Glory Kindergarten.

*M*, Micronesia—Morning Star.

*T*, Turkey—Hadjin Home.

The missionary collection is a most useful feature of the society and does more than almost anything else to interest the Juniors, since all young people, as well as older ones, care most for the things they give something for. Many societies pledge a definite amount for each member, and it is surprising to see how little, given regularly, counts up to a considerable sum. Only one penny a week apiece from a society of forty members amounts to more than twenty dollars a year. Cannot almost any child put one penny a week into the fascinating mite box, which should be kept in a conspicuous place, with the injunction to think about it every day?

The best thing to arouse permanent interest in missions is a personal knowledge of the missionaries and their work. Such knowledge gained, even the secular papers become rich with missionary information to the one who knows enough to watch for it.

It is one object of Junior missionary work to raise money for missions, but that is only part of their real usefulness, and the smaller part. Their greatest value lies in the training given to the children, on whom the support and carrying forward of our churches will rest. Their missionary society may give them broader knowledge, broader sympathies, and a wider outlook than any other department of Christian Endeavor work can furnish.

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### CHINESE PASTORS AND A PROTEST.

WE hear so much of the "distinctively mercantile character of the Chinese," their "lack of sincerity, of real convictions of any kind," that it is a pleasure to receive this testimony respecting a Chinese pastor from one of our missionaries:—

"We are happy about the installation of our beloved native pastor, one of the most talented, refined, consecrated, lovable Chinamen I know, and there are many of them. The average American church might count itself fortunate in securing a pastor who was his peer. The contributions of the native church support him, so that we feel now that we have a real church in —, striking its roots deep in the native soil,—no foreign exotic."

Dr. Judson Smith's estimate of Pastors Jah and Woo, of Pang-Chuang, Pastor Chan of Tung-cho, and others is similar; and speaking informally to the students at Oberlin of another Chinese pastor, he brought out a round of applause by the declaration, "He was a beauty."

One must allow for difference of idiom in translations. Things really beautiful in the original may seem either stilted or commonplace when translated. But, spite of the translation, there is force in this letter, which is also a protest, from a Chinese pastor;—



“DEAR MRS. MINER: When you take one look at these few English words which I have written you certainly will not be able to think that I'm a good English writer, so I'll screw up my courage, and using Chinese characters, will write you a letter; for you certainly will not (because you are unable to recognize these characters) be offended at me.



A CHINESE PASTOR.

“In former years I little thought that on the Pacific Ocean steamers among other letters would be one of mine going to America; and still less did I hope that an American letter would come to me here. Now,



because of the exchange of letters of friends, it is almost the same as if I had myself gone to America and stayed for several years.

“Of my affairs in former years it is probably unnecessary for me to write, as you must know something of them. Latterly I preach in the dispensary, and am studying medicine after a fashion, because I see that medicine can be made an invaluable help to preaching,—the very first step in it.

“I earnestly covet the opportunities which young men in America have for the study of medicine, but, alas! I must always be a Chinaman, living in this little place. Although my heart does not wish to be bound in by these narrow environments, still I must suffer the hindrance of this fleshly body.

“Miss Miner is now very busy every day. It is like the fly which alights in the spider’s web, and in trying to break the entangling threads only binds them more closely about its body. So with Miss Miner. The more she tries with all her might to do the work in her hands, the more do things coming from north, east, south and west bind themselves about her.

“Although this is so, yet you have no need to fear that she will be tired to death, for her body is still strong, seeming as if she must secretly drink some fairy elixir that nourishes the body.

“Lately the Tung-cho church, together with the other churches of the American Board here, is prospering greatly. People are also coming to understand the purpose and the affairs of foreigners. Although there are still many hard-hearted ones, yet it is safe to say that the foundations of the true religion are now securely laid in China.

“I want so much that you and others should not, because of those Chinese in America, include all Chinamen in one judgment. One reason for this is that those Chinese belong to the very lowest class. Another reason is that the Chinese Empire is divided into a great many tribes. Western men call us all Mongolians; but in fact, if one examines carefully the people of several of the southern and western provinces, there are great differences; differences in outward appearance, and still greater differences in their hearts. So in preaching in China, the circumstances are not the same. In some places it is very hard, in others very easy, depending upon the tribe to which the people belong.

“I constantly grieve that the reputation of the Chinese is trampled under the feet of men on account of the low fellows who have gone to America, and I hope and pray that the light of truth may penetrate their hearts, transforming all iniquity.

“My greetings of gospel peace to your whole family.

KUNG CHIEN FANG RESPECTFULLY WRITES.”

[Kung is the family name, and Chien Fang—meaning Spicy Fragrance—is one of his Christian names. Most Chinamen have three or four.—ED.]

## JOTTINGS FROM A JOURNAL.

“WHAT do the missionaries’ wives do?” is often asked.

The question may be partially answered by reference to the journal letters of Mrs. C. C. Tracy of Marsovan, Turkey, from February to May of this year. Not that Mrs. Tracy has consented to its publication, oh, no! but a friend ventures without her consent to glean such items as these:—

“An egg hunt for the girls of the orphanage. Two hundred eggs were hidden in the shrubbery of a pretty glen near the missionary grounds, and the little girls had the fun of hunting for them. Many of these Easter eggs were contributed by the ‘sisters’ (women belonging to the Protestant church); the rest, of course, by the missionary women.”



BREAD-MAKING IN TURKEY.

(From “Missions in Eden.” By courtesy of Fleming H. Revell Co.)

“A teacher in one of the schools has been betrothed by his father without his consent. (That would be a high-handed proceeding in America.)”

“Little Wallace Smith likes to live in Turkey better than America because he has a lamb and a kite and donkey rides in Turkey. (Probably, too, like most missionary children, he prefers the native bread to ours. Through the courtesy of Fleming H. Revell Publishing Co. we present a picture of bread-making in Turkey.)”

“Had a call from the governor’s first and second wives and sixteen friends, besides children. They said a new and fourth wife was coming.”

“A heavy hail storm. The boys gathered two bags full of the stones, so we were able to have ice cream two days in succession.”

“One hundred and ten were present at the woman’s prayer meeting in our house this week. The Greeks are coming more and more.”

“The missionary children had a little entertainment at our house last night,—charades, questions to be guessed, etc. Three of the company had guessed only three questions each. The booby prize could not be divided, so it was given to Miss ——.”

Another entry mentions visiting the Sunday school maintained in the home of a nice Gregorian woman by two missionary girls twelve years of age, with the help of one of the students from the Girls’ Boarding School. There were twenty-five present. In addition to the large Sunday school in the church there are many schools of this sort in Marsovan, reaching young women and girls, who would not be allowed by their families to attend a more public gathering.

“The Sunday schools are increasing in number.”

The entry on the birthday of a daughter in school in the home land is too sacred for careless reading. May every reader offer a prayer not only for Dr. and Mrs. Tracy and their absent daughter, but for every missionary separated by the breadth of ocean and continent from loved children.

“*April 20th.*—We had a little birthday celebration yesterday for you, Annie. Your cabinet pictures on the table, a place set for you, Emma Riggs came over to supper, Mrs. —— put on her beautiful dress (a present from friends at Wellesley College), we had flowers and a nice cake, and the blessing at the table was a giving thanks for Annie.”

In a severe illness, brought on, perhaps, by going through snow to visit the sick when she was very weary, Mrs. Tracy slept forty-eight hours, only waking when some one came to see her. Yeranoohi came daily to her bedside to ask what should be given to the sick. For simple cases Mrs. Tracy often prescribes and provides the medicines; for others she gives a note of introduction to the doctor or the nurse, which insures free treatment at the hospital.

“Dear Yeranoohi (Bible woman) comes in day after day, her face bright and happy, with beautiful stories of what God is doing for the poor people. He greatly blesses her work.”

To add to her cares while ill came a rumor that the orphanages throughout the country were to be closed by government orders. Of this she wrote, “I thought how happy it would be to go to heaven before our orphanages are broken up and our dear children scattered.”

One of Mrs. Tracy’s hospitalities is a cup of tea poured every afternoon at five for teachers, nurses, missionaries and any friends who may drop in.

Before the establishment of the hospital she frequently spent an hour or two of the morning with mortar and pestle, putting up prescriptions given by the doctor.

So the time of the missionaries’ wives, no less than of the missionary teachers, is filled with ministrations of love.

## A WEDDING.

Mrs. Dr. Davis, of Kyoto, Japan, wrote, July 14, 1899, to Mrs. G. B. Willcox, of Chicago, describing the wedding of Miss Gertrude Willcox to Mr. Weakley, of the Methodist Mission. It took place on the grounds of Kobe College:—

THE storm had cleared the atmosphere, and cooled it a little, too, and everything outwardly went off just as it should. To the music of the organ out on the lawn the procession came down the steps from the "home building," led by the two ushers. Three tiny little girls hand in hand followed, and then eight more girls in couples. They went slowly and without a mistake to the right place. Of course they were all dressed in white, with blue ribbons and sashes of nearly the same shade, and they carried bouquets of white daisies and small chrysanthemums. They were so fresh, and dainty, and pretty.

Then last came your daughter dressed in the pretty, old-fashioned gown which her mother had worn so long ago. I looked at her for you, and wished I might have changed places for a while. On her shoulder was a tiny bunch of forget-me-nots, pinned on with a daisy pin, showing through her veil. That was fastened on with orange blossoms. She carried a bunch of roses and maidenhair ferns. Mr. Weakley and Mr. Fisher stood waiting for her, and four gentlemen stood in front of the bridal couple, the United States Consul, Mr. Demaree, Mr. Curtis, who married them, and Mr. Davis. Mr. Demaree read, Mr. Davis led in prayer. All were touched when he said he would offer Professor Willcox's prayer. The bridal couple were moved by it, and theirs were not the only eyes that were wet with tears at this prayer from over the sea. Then Mr. Curtis went through the service, and pronounced them husband and wife. From beginning to end it was impressive and beautiful.

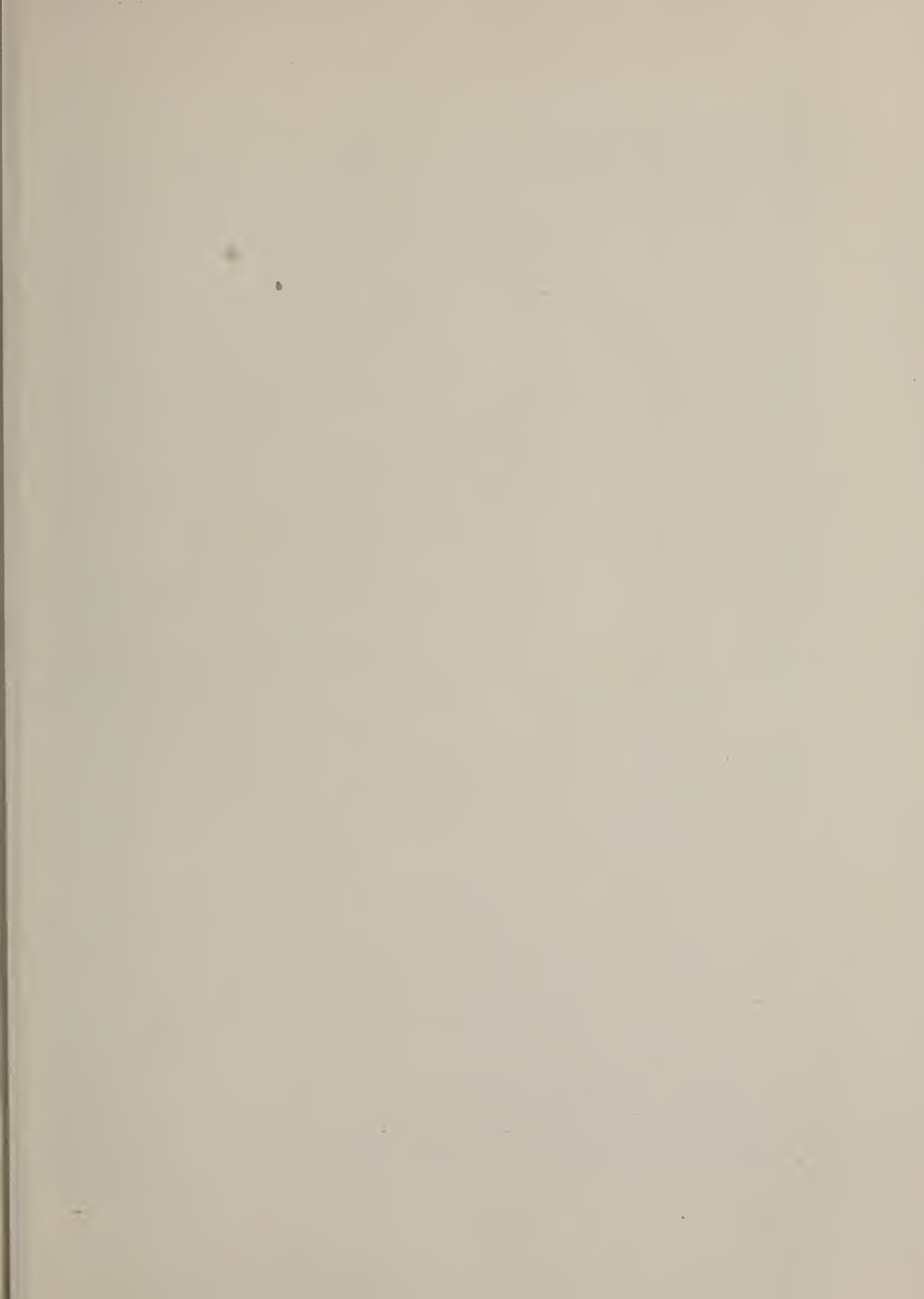
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COLORADO . . . . .	175 12	Previously acknowledged . . . . .	45,880 52
ILLINOIS . . . . .	1,451 02	Total since Oct. 18, 1898 . . . . .	\$52,512 80
INDIANA . . . . .	2 00		
IOWA . . . . .	370 41		
KANSAS . . . . .	146 84		
MICHIGAN . . . . .	732 26		
MINNESOTA . . . . .	370 34		
MISSOURI . . . . .	222 13		
NEBRASKA . . . . .	95 44		
NORTH DAKOTA . . . . .	4 00		
OHIO . . . . .	1,138 38		
SOUTH DAKOTA . . . . .	100 61		
WISCONSIN . . . . .	1,602 69		
ARKANSAS . . . . .	20 00		
MISSISSIPPI . . . . .	2 00		
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JAPAN . . . . .	5 00		
MISCELLANEOUS . . . . .	185 04		
Receipts for the month . . . . .	6,632 28		
		ARMENIAN RELIEF FUND.	
		Received this month . . . . .	6 00
		Already forwarded . . . . .	139 04
		Total since Oct. 18, 1898 . . . . .	\$145 04
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
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		Already forwarded . . . . .	449 32
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